

THE CHINESE RECORDER

VOL. XLIII

JULY, 1912.

No. 7.

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Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

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AUDIENCE OF CHINESE STUDENTS AT LECTURE ON ELECTRICITY AND MAGNETISM.

THE CHINESE RECORDER

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VOL. XLIII

JULY, 1912

NO. 7

Editorial

**Christian
Unity.**

WE print, with the deepest pleasure, the open letter issued by the Committee on Unity of the Synod of the *Chung Hua Sheng Kung Hui*. It must be evident to all that there is growing in the heart of Christendom a divine discontent with the divisions which have characterized us. With earlier generations, even among those who deplored the sin of schism, there was prevalent a certain satisfaction with their separateness, an assurance in each communion that to it had been entrusted in their purity the divine oracles, and the one key to their meaning. To-day, we have arrived at the point where, with all our gratitude for the history of divine blessing in our own communions, we combine a longing to learn from others, as well as to share with others; to consider fully "those things in which we differ, as well as those things in which we are at one." This is surely the leading of the Holy Spirit; and each call which comes to us, as does this open letter, born of prayer and sincere desire for the unity of God's people, should draw us to our knees that we may find how we, too, may hasten the fulfillment of the high-priestly prayer of our Lord.

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Pbil. 3. 14.

Do we differ in reality, or are not many of our differences mutual misunderstandings? It is evident that, within a generation, we have cleared up many misunderstandings, and have learned that we are one at heart.

Not only so, but the Christian life of thousands has become richer and deeper through the fellowship which—especially upon the Mission field—has become possible among those of different communions. In view of the proposal for a World Conference of Faith and Order, has not the time come when we can put aside the old controversial spirit, and frankly and lovingly state our doctrinal beliefs, to the intent not merely that we may enable others to understand us, but also—and first—that we may understand others? It is suggested that during the coming year, missionary associations in different centers might, in place of the usual series of papers, consider statements by representative men on the positions of the various denominations. It may well be that this is not practicable in every place. But where there is the necessary preparation, of deep Christian love and fellowship, and of a sincere, broad-minded desire for the up-building of the Kingdom of God, one ventures to believe that such interchange of views with a view to understanding each other would be divinely blessed.

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**One Anglican
Church for China.**

WE welcome every step towards the unification of the disjoined, but we trust not disjoined, members of the missionary body of China, and hence are pleased to see that The Anglican Church, including the Church of England, in England and Canada, and the Protestant Episcopal Church of the United States have, so far as the Chinese are concerned, united in one corporate body, so that the members will be at liberty to develop along natural lines, and "be free, within the broad principles of the Anglican communion, to adopt its own characteristic color." Delegates to the General Synod are to be elected by the various dioceses without any distinction between Chinese and foreigners. And so, as the separate parts of those which were originally one again come together, the way will be prepared, we trust, for the final unification of the whole body of Christ in China. It is the trend of such actions as those of our Anglican friends that we welcome as being harbingers of greater and better things in days to come.

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**A General Educa-
tion Board.**

THE article by Rev. J. T. Proctor on "A General Education Board for the Orient" raises a question which requires serious consideration. The article was originally written to present to the

missionary leaders at home ; some of these said it involved a question that must first be considered by the missionaries, and it is, therefore, printed in the *RECORDER* in order to bring it to the attention of the missionaries. It is, in essence, an attempt to develop a plan of financing mission schools outside of the regular Mission Boards. The plan, on a smaller scale, is already being operated by the Nanking University and the Canton Christian College. Whether this plan can be enlarged, or should be enlarged, as Mr. Proctor suggests, is a question that involves the relation of missions to educational work. It is a fact that the demands of missionary educational institutions are becoming a heavy drain on our Boards, and threaten to bring about conflict between the purely evangelical side of missions and the institutional side. Before we can decide on the wisdom of the plan proposed, that is, a General Education Board, we must decide on our place as missionaries in the educational problems of China. Another question that is also raised is as to whether the missions as the representatives of the churches should emphasize more the evangelistic work, which was the primary reason for which missions were established ; or whether the activities of the Christian Church have so enlarged that an indefinite expansion of institutional work may now be considered as just as legitimate a part of Christian activity as purely evangelical work. And if our task in education is not limited in any way by the original purpose of evangelism that brought us here, then some such plan as here proposed will be necessary, in order to enable us to finance our missionary institutions. But if missionary educational work is intensive whereas evangelistic work is indefinitely extensive then we may well pause before, as missionaries, we assent to schemes that involve no limit to the amount of educational work we are to do.

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**Mission Churches and
Local Funds.**

IN "Men and Missions" for May there is an excellent article on "Mission Administration and Its Cost." The article deals directly with the work of the Prudential Committee of the American Board ; it has, however, a significance for all missionary work that will make it profitable reading for anyone interested in missions. One point made demands special reference ; it is as follows :

"Our Board has laid great stress on the self-support by the natives of their own churches. There are 75,000 native Christians whose fathers and grandfathers were worshippers of idols, who gave last year nearly \$300,000 gold, the most of which our missionaries administered."

This is an official utterance of a great Missionary Board and states that a large amount of money given by Christians in mission fields was controlled, or administered, by the foreign missionaries. It seems to us that the time has about gone by when it needs to be said that the foreign missionaries in addition to controlling or overseeing the disbursement of funds raised at home, are also administering for the Christians in other lands the money raised by themselves. Even if these same 75,000 Christians in the disbursement of their own money should make mistakes from the point of view of the foreign missionary, nevertheless, we think it is an essential element of self-support that they should, at least, be allowed to spend what they themselves have contributed. The administrative burdens of the missionary have now increased to the point where many of them have no time for active missionary work; and if we cannot trust the Christians in the various mission fields to administer their own money, when are we going to be able to begin to lay on these same Christians some of the burdens that legitimately belong to them? We point this out because we feel that here is a method of doing mission work that this great Board, and others if they employ it, should at once throw on the scrap-heap.

* * *

Famine Relief. THE Central China Famine Relief Committee is bringing its work to a close. Over a million Mexican dollars have been received and distributed under the direct supervision of missionaries. The presence in Shanghai of so many of the West China missionaries made possible the carrying on of the famine relief work with but slight disarrangement to the regular forms of missionary activity in the lower Yangtze Valley. One hundred missionaries, representing twenty-one Societies, have each given from one to six months' time to this work.

The committee has adhered throughout to its policy adopted in the beginning of giving no relief to able-bodied men and women except in return for work. In those sections which the funds at the disposal of the Committee made it

possible for it to relieve need, no families were ever intentionally left uncared for because of their inability to work. Free relief was given to all such, but the number thus helped amounted only to from five per cent. to ten per cent. of the whole. The number of those to receive relief increased steadily from the middle of February up to the middle of May, when the number of workmen reached approximately 130,000; and the number of people supported by their labor over 650,000.

Notwithstanding the fact that so many were saved, the death-rate, especially in North Kiangsu, was very great, and, according to estimates made by some of those most qualified to speak, surpassed that of 1907 and of 1911. The Committee has been able to prove not only that work can be required of those who are to receive relief, but that the work done by famine labor is not inferior to that done at other times. It was often difficult to know what work to select, and all of the work done was not equally satisfactory, though all of it is valuable. The Committee was limited in its choice by being obliged to find work where the distress was greatest, so as to relieve the people as near to their own homes as possible.

In North Kiangsu, in addition to some hundreds of miles of drainage ditches and canals that were dug, the banks of the Grand Canal, which were badly broken a year ago, have been put in excellent repair all the way from Suchien to the Shantung border. In North Anhwei, the important dyke along the north bank of the Hwai River was rebuilt or repaired over a length of 130 *li*, and, in this dyke alone, over two million cubic yards of dirt were moved. Some miles above Wuhu, at a point called Wulipei, an important break in the embankment along the Yangtse has been rebuilt. This break, although only 10 *li* in length, is the key to an important rice-growing region with crops valued at millions of taels, and its repair has meant an enormous amount of labor.

The versatility of the missionaries has again had an opportunity of showing itself. Not only have business men been impressed with their executive ability in handling large numbers of men, but men of engineering training have been found in the missionary community, and the works carried on under their supervision have been enthusiastically praised by railway and other engineers.

Two of the missionaries and two Chinese Christian students have laid down their lives whilst engaged in this relief work.

Dr. L. A. Gaynor of the Quaker Mission, Nanking, contracted typhus while caring for destitute Manchu women in that city; and the Rev. A. Hockin of the Methodist Mission, Kiating, West China, was taken ill in North Anhwei, and died shortly after reaching Shanghai. While we deeply mourn their loss we realize anew how true it is that no lasting good can be gained without sacrifice, and we rejoice that so many were ready to offer their lives in this self-sacrificing form of service.

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**Modified Spelling
in the Recorder.**

At the Universal Racial Congress held last year, Dr. Wu Ting-fang read a paper on "China." This paper is given *in extenso* in the *World's Chinese Students' Journal*. Among other important things Dr. Wu touched on the question of language. Part of these remarks is as follows:—"In China and other Eastern countries English is more generally spoken than any other foreign language. There is, however, much room for improvement in the English language. There are no fixed rules, or there are many exceptions to the rules, for its pronunciation, and the irregular and eccentric way of spelling and accentuation is an almost insuperable difficulty for a foreigner. In order to adapt it for more general use, the useless and mute letters in words should be eliminated and the rules of pronunciation and accentuation should be uniform." These remarks are quoted here in order to draw attention to a problem that the Executive of the RECORDER has several times discussed, viz: the modification of the spelling of words in the RECORDER. Some of the leading magazines have adopted lists of words of which the spelling is modified along the lines suggested by Dr. Wu. The Executive desires to keep in line with any wise reform and also wishes to consider the desires of its constituency. Dr. Wu's courteous strictures bring the matter to a focus and point to the need of the RECORDER doing something to show its sympathy with modern attempts to prune off the unnecessary features of the English language. The Executive of the RECORDER, therefore, desires to use this opportunity to ask expressions of opinion from the readers of the RECORDER on this point. The Executive hopes to receive sufficient response to enable it to settle the question in the near future.

A Thought for
the Month.

IN the May number of the "Church Missionary Review" is a thoughtful article by Rev. H. W. Weitbrecht, entitled "The Board of Study for the Preparation of Missionaries." It is so suggestive that we quote it in full. "There is ample work in the mission-field, and always will be, for devoted, sincere, and strenuous men and women of moderate attainments who will make the best use of them with the means put at their disposal. But certainly we do need a larger proportion of experts and specialists than we have hitherto had, and besides that, the general outlook of the average missionary must be a wider one than hitherto. On the other hand, the apprehension has been expressed that the missionary trained on lines such as I have indicated will come to the field, feeling that the methods and operations of his seniors are entirely antiquated, and that he is called upon to remodel them without further delay. Generally speaking the young missionary who adopts this mistaken attitude is not the one who is over-weighted with previous training or scholarship. If a missionary candidate has the stuff for a leader, he will realize that leaders without followers are of no use; and he will have to learn the art of being a good follower before he can become a good leader. By the time he has done his share of the spade-work of missionary life, such wind as may have collected in his head will have escaped, and he will feel the greatness of the task before him and the littleness of his powers for it without an infinite Power behind them. Again, it is certainly true that superficial cramming of a number of subjects such as those referred to will be harmful, both by producing conceit in the student and also by hindering him from thorough work in the future; but, if technical teaching be given, as we may hope it will be, in the right spirit and by the right method, it will assuredly tend to make the student humble, as he looks round on the immense ocean of ignorance which bounds his little island of knowledge, however the area of that islet may have been increased. Moreover, the pursuit of special studies will help to stimulate thought, and to make the missionary strenuous and systematic in his work, with a clear idea of the objects at which he is aiming. Above all, it will give him a sympathetic interest in the people to whom he goes, a thing not too easy for the young missionary to acquire."

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew xviii, 20.

A HYMN TO THE HOLY GHOST

O Holy Ghost, the strengthener,
Spirit of love and power,
Thou gavest life to Holy Church,
Descending that third hour.

Thou, Holy Dove, whom men did see
Upon Messiah light,
Rest in our hearts, with Thy sweet
peace,
And nevermore take flight.

As Thou upon the waves didst brood,
So watch o'er us, we pray,
May we ne'er grieve Thy tender love,
Nor Thy free grace delay.

Divine Director, guide and bless
Each soul that mourneth sore,
Lead in the everlasting way,
Which saints have trod before.

Increase in us, O Comforter,
Thy sev'nfold gifts of grace.
So fill us with Thy holiness,
That sin may find no place.

As once Thou overshadowedst
The Virgin, ever-blest,
Prepare in ev'ry hungry heart
A place where Christ may rest.

In all the sacraments, Thy love
We see to us revealed.
May we with awe Thy grace receive,
Great God, by whom we're sealed.

O Paraclete, Almighty Lord,
From whom our life doth come,
Grant here fruition of Thy grace,
And then receive us home.

E. L. C. in the "Living Church."

PRAY

That the mission schools so meet
new conditions as they arise that
they may not lose their vantage of
ground as models for curricula, text-
books, quality of work, and education-
al ideals. (P. 385).

That the mission schools may edu-
cate enough Christian leaders to in-
sure that in the crystallization of
Chinese national institutions, these

last shall be cast in Christian molds.
(P. 386).

For a constantly increasing effi-
ciency in the Government schools,
until a really creditable system is
evolved. (P. 387).

That the American people may
accept the challenge made to them
to support their schools so adequately
as to enable them to prepare the full
number of teachers that will be
needed in the national schools. (P.
388).

That the mission bodies on the
various fields may be thoroughly
awake to the educational opportuni-
ties of the present time. (P. 388).

For the Tract Societies, that they
may be wisely directed, adequately
supported, and blessed in the work
that they do for the religious uplift
of the world. (P. 402).

That the outcome of the large dis-
tribution of "The Traveller's Guide"
may be that many souls shall be won
for Christ. (P. 406).

That the lecture department of the
Young Men's Christian Association
may successfully interest in Christian
teaching many Chinese whose first
approach could not be brought about
in other ways. (P. 410).

GIVE THANKS

For the measure of success that has
attended the pioneer work done by
the missions in adapting Western
educational methods and systems to
Oriental conditions. (P. 386).

For the Tract Societies and the
work done by them. (P. 402).

For the reports of success that has
attended the efforts of the Young
Men's Christian Association in its
efforts to arouse the interest of the
Chinese in the work of their several
localities. (Pp. 411 and 413).

Contributed Articles

A General Education Board for the Orient

BY REV. J. T. PROCTER, D.D.

IN nearly every country of Asia the problems which are receiving the most absorbing attention of both mission boards and of the government are educational problems.

In most of these countries modern education was first provided by the missions. The few primary schools begun some sixty or seventy years ago, mainly for the children of early converts, have grown into fairly complete systems of schools—for a limited number of pupils—extending from primary grades up to and including college and professional schools. The number of pupils completing the higher courses in these schools has, for the last twenty years, been rapidly increasing, and these ex-pupils, well scattered in the various callings and professions, including official positions, have so permeated the national life and thought of their respective countries with Western ideas and ideals that the governments have been driven to the adoption of modern educational systems. Because of the pioneer work done by the missions in adapting Western educational methods and systems to Oriental conditions, in working out curricula and in providing text-books and capable teachers of Western branches, these modern government schools have, in some instances, in a comparatively short time, been able to equal, if not excel, the work done in the mission schools. This condition powerfully reacts on the mission schools and forces them to greatly increase their equipment and teaching staff and raise their standards if they would not lose their vantage ground of furnishing to the government schools models for curricula, text-books, quality of work, and educational ideals. It is this reaction which is forcing the missions to the adoption of the policy of union of denominational schools in order to secure greater financial strength which will lead to a higher quality of work than would otherwise be possible. Most Asiatic governments have come to see the absolute necessity of providing, on a national scale, modern systems of schools

NOTE.—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

modeled after the mission schools with which they are so well acquainted. Mission schools can not, and should not, expect to compete with, or rival, government systems of schools in the quantity or amount of work undertaken, but, if Oriental thought is to be permeated with Christian ideals, if Oriental peoples are to be won to a practical acceptance of Christianity in any reasonable length of time, it is absolutely necessary that mission schools shall be able to excel in quality of work done, that they shall be able, as at present, to furnish models for the government schools and that they shall be able to educate enough Christian leaders, in the various callings, to practically insure that in the crystallization of national institutions, in the modern renaissance, those shall be cast in Christian molds.

THE EDUCATIONAL SITUATION IN CHINA.

The educational situation in China may serve to illustrate the conditions which, to a greater or less degree, obtain in other countries in the Orient. If we are not mistaken the greatest educational problem of the first half of the twentieth century will have to be worked out on Chinese territory. Certainly the ruling classes there are thoroughly alive to the obligations of the government to educate the masses, while the activity of the mission bodies is most intense.

Mission schools have been conducted in China for more than a half century. While more numerous in the coast provinces, they are located in every province and in almost every large section of every province in the empire. Next to the churches their influence is more extensive than any other Western influence. There are schools of all grades, and, directly and indirectly, a really large number of people are being influenced. There are reported 2,557 primary schools; 1,100 academies, industrial, medical, nurses' and normal schools; 16 schools doing collegiate grade work; and a number of Bible-training schools, making a total of 3,728 schools with more than 100,000 pupils.

The Chinese government has been conducting modern schools for nearly seven years. Primary and intermediate schools have been started in every province in the empire. There are reported 42,000 schools with 1,500,000 pupils. Included in this total number are many professional schools. But it must be admitted that in most cases those differ from primary and intermediate schools in name only. In starting

this immense number of schools, in so short a time, and covering such a vast territory, the government has, naturally, met with many and really serious difficulties,—lack of qualified teachers, insufficient and inadequate text-books, complete failure to preserve discipline, absurdly ambitious curricula, no suitable buildings, extravagance, official corruption, etc. Under all the circumstances it is not surprising that, as a rule, the quality of work accomplished in the government schools has been most disappointing, even to the Chinese.

The relationship between these two systems of schools is most instructive. Numerically the government system already has such a lead that competition is evidently impossible. But in quality of work it is believed that the government system can not overtake the mission schools in less than a generation. Beyond question the mission schools have furnished the model for the government schools. Educational commissioners sent abroad were unable to find, or suggest, a more satisfactory model, or one more adapted to China's needs. Again the text-books worked out by the mission schools in their more than sixty years' experience have been generally adopted by the government schools. Perhaps more than seventy-five per cent. of the text books used in the government schools are prepared by Christians or under Christian supervision. This is a fact of tremendous significance. The problem of securing teachers has been the real problem of the government schools, as it has always been of the mission schools. The pressure for teachers for the new public schools has been so enormous that from four to ten times the ordinary salary of a teacher of twenty years ago is being offered. The attraction of these large salaries was so great that within two and a half years after the government began to open modern schools 15,000 Chinese pupils went to Japan to get the necessary preparation for teaching Western branches. This number proved to be more than the Japanese schools could possibly accommodate, and so a more normal number of approximately 4,000 is now found in Japan, preparing to return to China, largely as teachers. It has been exceedingly interesting to watch the efforts of the government authorities to secure a sufficient number of teachers for their 42,000 schools. Possibly one-third of the requisite number has been held over from the old style teachers, who are employed to teach the classics in the old way simply because there is no one prepared to teach

them according to modern methods. Perhaps less than another third has been secured from the returned students from Japan. Not far from 200 European and American teachers have been employed. The remainder of the required number of teachers has been recruited very largely from among the young men and young women who have studied a longer or shorter time in our mission schools. Thus it may be seen that the mission schools have furnished to the government schools their model, a very large percentage of their text-books, and a goodly proportion of their teachers. It is estimated that when the government has covered the whole country as completely as parts have already been covered there will be required 100,000 schools instead of 42,000. The number already opened has been limited because of the limited number of available teachers. If the government shall continue its policy of opening schools in all parts of the empire there is no reason why the 3,728 mission schools can not furnish teachers right up to their ability to furnish men and women who are qualified. And if enough men and money can be put into these 3,728 schools to enable them to double their output in the next five years they can thus fill so many of the class rooms of the government system of schools with Christian educated men and women as to be able to give practical direction to the policy of the government in the education of the younger generation of its 400,000,000 people. If we are not mistaken, this fact furnishes the most appealing challenge made to the American people in this generation.

THE ATTITUDE OF MISSION BODIES.

The mission bodies on the various fields are, as a rule, thoroughly awake to the educational opportunities of the present time. Strenuous efforts are being made, on every field, to work out an adequate educational policy and to get these policies adopted by those who are responsible in the home countries. Extensive plans are being urged upon all our leading denominational boards. Systems of schools which have been gradually developing for several decades are now urgently demanding, for their completion, colleges and universities with their graduate and professional schools. Advanced institutions on a really large scale—comparable with similar institutions at home—are included in the plans for the immediate future. The genuineness and the possibili-

ties of far-reaching results of the present awakening of all Asiatic peoples are too vital factors in the consciousness of missionary leaders to permit them to be overlooked for one moment in making plans for the future. The determining factor in planning advanced educational institutions, under such conditions, is not the amount of money which can be depended upon from the ordinary resources of home boards, but it is the absolute demands and requirements of the localities and the conditions for which the institutions are intended. It is doubtful if institutions planned on any other basis would be worth supporting. If there is not a real purpose to stem the rising tide in Asia to-day, to direct and control the inevitable reformation for which we have been working so long, and to permeate it with Christian thought, then why establish advanced educational institutions at all?

Some one will at once ask, can such educational institutions be established and supported? Nearly all of our great mission boards are in debt, or have been forced into the habit of getting into debt two out of every five years. Besides, the great awakening in Asia calls imperatively for a corresponding advance in evangelistic effort, and the latter cannot be neglected in favor of the former. Our boards were organized in the first place, for evangelistic work, and now that the day of their harvest is at hand, they must not be completely drained for other enterprises.

The answer to this line of questions is that it is not expected that schools of the magnitude indicated above can be permanently supported out of the ordinary income of mission boards. The writer is personally acquainted with many of the leading educators in China, and, so far as he knows, there is not one of these men who anticipates that the colleges and universities now being planned for in that country can be wholly supported by our mission boards as at present organized. The task of the missionary educator is not simply to inaugurate a system of schools which will adequately meet the needs and the situation for which it is created, but, also, to take the initiative and lead in a movement to bring about such a reorganization of our foreign mission boards that the educational constituency which is already supporting, by individual gifts, advanced institutions of learning at home, can be successfully appealed to to support, in the same way, foreign mission colleges and universities.

THE EDUCATIONAL CONSTITUENCY IN AMERICA.

The development of educational institutions in America during the last century has been most remarkable and has manifested some characteristics peculiarly American. This is the country of the denominational college and university. Some of these schools are now more Christian than denominational, but they were all denominational in their origin and early support. The more advanced of them have easily held their own beside the rapidly developing state universities. In the financial development and support of these institutions, with a very few exceptions, the methods used by all the denominations have been the same. It is the American plan, so much envied by our British cousins. As a rule the churches are not appealed to for a general collection, except for ministerial education. The trustees of a given institution, either through a special committee, or through a financial agent, or through the president, spend years in developing and cultivating a special constituency. Lists of the names of individuals all over the country who are interested, or ought to be interested, are collected. The persons on these "lists" are "cultivated," they are visited, various methods are used to "tie them" to the institution, and when the time seems ripe and plans have been perfected which will appeal to this particular class of givers a canvass of individuals is made. Of course not all on the "lists" give. It is by no means an easy task. But the important thing is—and no one will care to deny this—the method succeeds. In some such way as this practically all of our educational institutions have been financed and a fairly clearly recognizable educational constituency has been developed.

This educational constituency as such, has not, we believe, been reached, in any effective way, by our mission boards. Of course many, if not most, of the individuals composing it are giving through their regular Church contributions to foreign missions. But they are giving to "foreign missions in general" and not to a clearly defined educational campaign, which is made evident by the fact that whereas they give to the colleges in which they are interested at home, anywhere from ten thousand dollars to five hundred thousand dollars or more, they give to foreign missions from fifty dollars to five hundred dollars or more. Only in the last five years have

there been a very few notable exceptions to this statement of fact in some large gifts made to the Presbyterian, American, and possibly some other boards. If the educational problems pressing so heavily upon our mission boards are to be solved in any reasonable length of time we believe that among other things, three things are absolutely necessary. That the educational interests be segregated, disentangled from the general evangelistic problems, and made to stand out as clearly defined educational problems; that these educational problems shall, in the most forceful manner, be laid before the educational constituency which is supporting Christian colleges and universities at home; and that in appealing to this educational constituency the same methods shall be used as are used by home institutions—the appeal to individuals in specially arranged campaigns for definite sums of money and sums which will appear to those appealed to as adequate to meet the needs set forth.

A SUGGESTED DENOMINATIONAL SOLUTION.

A clearly defined problem is before us—to reach the unenlisted educational constituency of the home lands for educational institutions connected with our mission boards abroad. Some will doubtless prefer that a solution be attempted along denominational lines. We doubt seriously if the best, or easiest, solution will prove to be along denominational lines. But, however this may be, it is evident that each mission board will have to make a most serious effort to reach, at least, a partial solution within the limits of its own denomination.

For that portion of the problem which must be solved along denominational lines we make the following suggestions. Let there be organized an education board, or, at least, a clearly defined education department, for the advanced educational work of the denomination abroad. Let the members of this education board, or department, who will be selected because of their fitness for administration of educational work, be elected in the same way as are the members of the Foreign Mission Board. The education board, or department, may be absolutely independent of the Foreign Mission Board with the exception that it agrees to support only those schools which have the approval of the Board, which is responsible for the general work out of which these institutions grow, or it may be composed of members who are also, at the same time,

members of the Foreign Mission Board, and the two may work as closely together as possible consistent with the principle of independent responsibility. With sufficient thought the relations between two such boards can certainly be defined in a clear and satisfactory manner.

We suggest that this education board or department be responsible for the administration and financial support of all schools of the denomination on the foreign mission field above, and including the academy grade. Schools below the academy grade, both in their administration and in their usual intimate relations with local churches, are so closely connected with the administration of general evangelistic work that they can be better administered in close connection with that work. The administration would, of course, be through local boards of control on the field as at present.

This board would naturally act as trustees for any "trust funds," or for endowment funds, which might be held for any one college, or which might apply equally to all of the schools for which the board is responsible, the board would also undertake to raise funds for plant and equipment, for current expenses and for endowment.

In collecting funds, this board, with the approval of the denomination and of the Foreign Mission Board, might adopt one or more of the following methods. A certain percentage of the annual income of the Foreign Mission Board might be regularly appropriated for the support of the schools for which this Board is responsible. Or this Board might be given a regular place in the annual budget of the denomination. In addition to either, or both, of these two methods this new board, or department, would likely wish to adopt and use the methods made familiar by the finance committees of the boards of trustees of our most successful colleges and universities at home. In other words they would want to appeal to their educational constituency and to use the methods familiar to that constituency. We believe it to be perfectly practicable for each of our leading foreign mission boards to have some such education board, or department, as this. Let a well-chosen secretary be employed who will give all his time to the work of this board. Let lists be made of the names of those who form the "educational constituency" of the denomination made up largely, most likely, from the same names which are already on the "lists" of home institutions. Let literature,

especially prepared for this class of givers, be supplied as it can be used. Let every method known to successful financiers of home institutions, be mastered and used. In addition, let the lack of personal contact and of first hand information of these distant institutions be compensated for, so far as possible, by the policy of sending frequent well-chosen deputations abroad on missions of inspection, and by bringing home, for special campaigns, the presidents and principals of the various schools on the field for which money is being especially raised. A little money can be well spent in bringing these tried leaders from the field into personal contact with the educational constituency at home.

If no larger, or outside movements—such as the general education board suggested below, or the much talked of Rockefeller Foundation—come to the help of the denominational boards in the solution of their educational problems abroad, we believe the adoption of some such plan as the above to be an imperative necessity. If outside help does come it will, in all probability, come in the form of conditional gifts, and it will still be necessary for the boards to effect such a reorganization of their methods that they can take advantage of these conditional gifts. Under no circumstances can the whole burden be taken from the boards, unless the boards are willing to part with the responsibility for administration also—and this would be calamitous for all concerned—and it is quite a question if more money will not have to be raised under the stimulus of conditional gifts than is now being raised, which will also necessitate a radical improvement in present methods. Furthermore, if the boards really desire outside help, we believe the surest way to encourage it will be for them to get thoroughly prepared to take advantage of it if it should be offered in any adequate amounts.

A GENERAL EDUCATION BOARD FOR THE ORIENT.

We have already indicated our belief that an adequate solution for the educational problems of the Orient, so far as mission boards feel responsible for these problems, can not be found along denominational lines. Already, in China, at least, there is a very strong tendency to form union colleges and universities so as to secure greater financial strength. There are enough of these union institutions already organized to insure that union campaigns for funds will be conducted

at home. In these union campaigns a given denomination will be canvassed about as thoroughly as if it were responsible for the whole, or half, of the institution involved, instead of for only one-fourth or one-sixth of it. Also, we believe that there are many individuals who will subscribe more readily and in larger amounts in a clearly defined educational campaign than they will in a denominational campaign which is necessarily more or less mixed up with general denominational missions. Again, unless we are mistaken, there are many men who will subscribe much more liberally in a campaign for a very large fund which it is estimated will be something like adequate for all the Christian educational needs of a whole country than they will subscribe towards a denominational fund for education which is necessarily much smaller and is estimated to reach only a fraction of the needs of the countries where it is to be used. And besides, a sum of, say, twenty million dollars can unquestionably be more economically and more wisely administered by a single board than can twenty sums of a million dollars each by twenty different boards.

For these and other reasons we suggest the organization of a general education board for the Orient. This board would, of course, be union and thoroughly representative. It would not be an administrative board. It would start no new institutions and it would not attempt to control existing ones. It would make grants to schools of all denominations and to union schools and, in general, it would attempt to do for the colleges and universities of the Orient what the General Education Board of New York is doing for denominational institutions in this country. It would, of course, make its grants on condition of certain standards of efficiency, and after thorough investigation into the business administration and the financial strength and outlook of the recipient institutions.

Assuming, for the moment, that a fund of, say, \$20,000,000 could be created for such a board, let us proceed to outline its workings. The board would, in all probability, wish to create advisory boards in all the large countries in which it plans to interest itself, composed of missionaries, of leading American citizens living in the Orient for business purposes (of whom there are not a few), of representatives of our diplomatic and consular service, and of prominent Chinese citizens who have

been educated abroad. Let no important action be taken by the home board without having the advisory action of these advisory boards. This will make sure that neither the mission nor the government forces will be alienated by unwise action on the part of those who do not know the Orient. Let there be one or more secretaries giving all their time to the work of the board; preferably at least one of the secretaries should have had experience in the East. Let these secretaries and the advisory boards in each country in the most sympathetic and the closest possible coöperation with all government and mission educators, make a thorough-going study of the whole educational situation and gradually develop and present plans for approval by the home board. Let the ultimate aim be to coöperate with the mission boards in each country, in gradually developing an adequate system of mission schools, and, at the same time, to render all the assistance possible, both direct and indirect, to the governments in their tremendous tasks of creating systems of public schools, and in their efforts to secure, for official service, a limited number of men who have been educated abroad.

In the nature of the case an exact description of the work of such a board can not be undertaken until after the thorough-going study of all the fields already presupposed. But that there will be a field extensive enough for its operations is evident to all who have had any large experience in educational affairs. In dealing with mission schools its methods need not be very different from those already familiar in this country. Provided this new board can win and retain the confidence of our leading denominational boards and of the missionaries on the fields, it can easily render a large assistance in bringing about better correlation of, and higher educational standards in, existing schools, both in a given mission, and, better still, in a given section of the field in the schools of all missions. By the wise distribution of financial aid and by the adoption of uniform and high educational standards it can help to standardize all existing mission schools of college and academy grade within a given country. Such service would be invaluable. Again, in an advisory and coöperative way, it can render large assistance to missionary educators in extending the present incomplete systems of mission schools to provinces and districts not yet reached. It may be hoped that under the influence of such a unifying and representative body more symmetrical and better

correlated systems of schools can be developed in the newer fields than now seem possible in the older fields where substantial educational plants already exist and where the relation between the various denominational missions is more or less fixed. Also, the influence of this board, operating in connection with mission schools, would be to stimulate denominational boards in America and the native financial supporters to make more adequate provision for these schools.

Just what assistance, direct or indirect, can be rendered by such a board to the various governments in the Orient in the building up of their systems of public schools can not be indicated until after a more thorough investigation than has been made up to the present. It is possible that direct assistance would be acceptable to some governments, and that this would be advisable. It is almost certain that indirect assistance can be made effective. One is timid about making specific suggestions. But it is believed that scholarships, and other financial rewards for merit, may be made available for students in government schools in such a way, and on such conditions, that a large influence can be indirectly brought to bear on the administration of these schools to adapt curricula and methods of instruction to certain recognized standards. Also fellowships, and other such financial rewards for advanced graduate and research work, can be offered to teachers and professors in government schools in such a way and on such conditions as will exert a large influence on these teachers and through them on the schools in which they teach.

Other methods will suggest themselves, especially those methods which have been worked out by long experience in similar efforts to render assistance to public schools in this country, especially in the southern states. But it may be repeated that this whole subject needs thorough-going investigation by experts on the field. It would be peculiarly the province of the board proposed to make such an investigation.

Most governments in Asia are sending many students to America, or to Europe, for special education. The Chinese government, for instance, with the use of the indemnity fund remitted by America, is annually sending an increasing number of selected students to America to complete their education. Since the students are Chinese and the money is theirs, the government has a perfect right to send these students where, and to educate them, as it pleases. But there is undoubtedly

a most attractive opportunity for some board which has the means and the other facilities, to render a large, though indirect, service in giving to these students proper direction and supervision in an educational way, as the National Committee of the Young Men's Christian Association is doing so effectively in a religious way. It would require great tact. The agent would need to have the confidence, though not the recognition, of the Chinese authorities. It would require, perhaps, more wisdom than money. But something like this must be undertaken if the advantages hoped for from this much heralded policy are to be secured for all concerned—the students themselves, the government which is sending them, and the government, ten or twenty years hence, which will expect to use them. What could be more appropriate than that some such board as proposed should undertake this task?

THE PRACTICAL QUESTION.

But we must return, at once, to our assumption that a fairly adequate fund can be created. Is this assumption within the range of practical possibility? Perhaps few will be so bold as to be ready to give an immediate reply, either in the affirmative or the negative. Doubtless the only absolutely final answer can be in the response, or lack of response, of the educational constituency of this country, to a strongly presented appeal based on a scheme which has been thoroughly thought out and adequately stated by the very strongest leaders among us in mission and educational circles. The immediate and practical question is this: Is the work of some such board as outlined above sufficiently attractive and important, and is there sufficient hope of success in working along these lines, to justify our mission and educational leaders in giving the time and thought to this question which will be necessary to secure the inauguration of such a board and the acquisition of such a fund? Or is success to be found in working exclusively along denominational lines, or, possibly, in the adoption of some other plans already in the minds of our leaders?

In thinking of these questions one's mind naturally turns to two existing bodies—the Foreign Missions Conference, through its Committee of Reference and Counsel, and the Education Committee of the Continuation Committee of the Edinburgh Conference. It seems to the writer that these bodies should be our natural leaders in the questions under

consideration. We appeal to one, or both, of these bodies to give to these questions their fullest possible consideration and to attempt to furnish leadership to the minds and efforts of the very many, both in Asia and in America, who are thinking on these problems.

The Influence of Religious Tract Societies in China*

BY REV. J. DARROCH, LITT. D.

THE Religious Tract Society of London may be called the premier Tract Society in the world. It was founded in 1799, and so has been at work for more than one hundred years. The aim of the Society has been described by the Committee as follows:—

“The Society was formed to promote the circulation of religious books and treatises in foreign countries, as well as throughout the British dominions; and is conducted by a Committee, composed of an equal proportion of members of the Established Church and the Protestant Dissenters, elected at the Annual Meeting of the Incorporated Society. At the commencement of the Society, in 1799, the sphere of its labours was much circumscribed by the smallness of its funds, and the unsettled and warlike state of most of the earth; but, through the general intercourse with foreign countries, from the long continuance of peace, and the increased support which the public has given to the Society, its operations have been extended to almost every part of the world. Assisted by the disinterested labours of many esteemed friends and devoted missionaries of different Christian denominations, the Society has printed or assisted the printing of important books and tracts in two hundred and seventy-two languages, dialects, and characters; its annual circulation from the Depository in London, and from various foreign societies, is over fifty millions, and its total distribution to March, 1911, is estimated at over three thousand eight hundred and fifty millions of copies of its publications.”

As an illustration of the influence of the work of this, which may be called the Parent of our Chinese Tract Societies,

* This paper was read before the Shanghai Missionary Association and is published at their request.

it is interesting to note that Hudson Taylor was converted through reading a tract issued by the Religious Tract Society. It is always profitless to speculate what would have happened if something that did take place had never occurred, but when we remember that the mission which was founded by Hudson Taylor has now more than one thousand workers in China, and that its missionaries have carried the Gospel to every part of this great Empire, it seems safe to say that no man ever accomplished anything which did more for the evangelization of the heathen world than the forgotten author who penned the tract which led Hudson Taylor to devote his life to Christ.

From the earliest years the Religious Tract Society and the American Tract Societies have helped missionaries in China in the preparation and distribution of tracts and religious literature. In 1844 the East China Tract Society was founded in Shanghai. This was the forerunner of our present Chinese Tract Society, which divides with the Central China Tract Society at Hankow the honour of being the oldest Tract Society in China.

There are now nine Religious Tract Societies in China and one in Korea. They are located in Shanghai, Hankow, Chungking, Peking, Mukden, Foochow, Amoy, Canton, and Hongkong. Before noticing the work done by each it might be well to describe the constitution and work of a Tract Society. Briefly, a Tract Society is a body of missionaries and Chinese Christians, pastors or laymen, who have formed themselves into a society for producing, printing, and circulating books and tracts "on the same principles as the Religious Tract Society of London, and the American Tract Society of New York." A Tract Society then, is not something distinct from the missionary body. Its members and office bearers are all missionaries or Christian workers of various denominations who are engaged in the ordinary missionary occupations of preaching, teaching, and healing the sick. They undertake the onerous duties involved in the conduct and management of the Tract Society, aside from, and in addition to, their ordinary pastoral and other duties. The West, Central, and North China Religious Tract Societies, each employs an agent who manages the business affairs of the Society. These Societies receive special grants from the Religious Tract Society of London and the American Tract Society of New York to enable them to meet the expense of the agent's salary, but neither the

British nor the American Society has any agreement with the agent. His agreement is drawn up with the local Society, which accepts the sole responsibility of providing the salary and all other expenditure stipulated for in his contract.

The Chinese Religious Tract Society in Shanghai is at this moment the only Tract Society in China which has an Editorial Secretary who is free to devote his whole time to the supervision of the Society's literary output. For many years the Board of the American Presbyterian Mission set Dr. Farnham free to give his time to the work of the Tract Society, and no missionary ever spent himself more ungrudgingly or laid out his life to better purpose than did our aged brother who is happily still amongst us in a green and vigorous old age. When Dr. Farnham felt that the time had come to resign the duties of the secretaryship to a younger man, the Rev. Joshua Vale of the China Inland Mission was set apart by his Mission to take up the work. Mr. Vale is working for the Tract Society, but is in full membership with his own Mission, being, in fact, one of the China Council of the China Inland Mission.

The Central China Religious Tract Society at Hankow; the West China Religious Tract Society in Szechuan; and in a lesser measure the North China Religious Tract Society in Peking, are each in sore need of an experienced missionary to do for them the work that Mr. Vale is doing for the Chinese Religious Tract Society in Shanghai. Please note that these Societies already have agents who manage their buying and selling, printing and shipping. What they each urgently need is a secretary who will read and revise the manuscripts submitted for printing, edit the publications issued, and be to them on the literary side what the agent is on the business side of their work. Obviously it is not possible for any Tract Society to employ a man whose gifts and experience qualify him to occupy such a position as I have described. It can only appeal to the Boards working within the area of its field of operations to set free for this work the missionary qualified for the post. Up to the present it has not been possible to convince the home Boards that it is assuredly of as much importance to have men set aside for literary work as it is that they should be set aside for evangelistic, educational, or medical work. The difficulty lies in the fact that only men of wide experience who have had special opportunities for

study are qualified to fill these posts. These men are already engaged in important work from which they can be ill spared, but we may still hope that one day the Boards will realize that the man who edits the papers which the church members read, and who revises the Commentaries which the Chinese preachers study, has a position of such transcendent influence that no pains should be spared to fill that office with the man best fitted to occupy it.

Turning to the financial side of the question for a moment, let us enquire how a Tract Society is supported. A glance at the Annual Statement of any of the Societies will show that the sources of income may be roughly divided under three heads :

- (1) Grants from the Religious Tract Society, London.
- (2) Grants from the American Tract Society, New York.
- (3) Donations and subscriptions.

If you analyse the statement of accounts you will find that apart from the income from sales the Religious Tract Society provides about seventy per cent. of the total income of each Society. The American Tract Society gives ten per cent., and donations and subscriptions account for twenty per cent. The percentage is not constant, as the amount of the grant varies from year to year. It differs also, to some extent, in the case of each Society, but this may be taken as a rough estimate of the Societies' sources of income. The Religious Tract Society of London and the American Tract Society make this annual grant to the Tract Societies but they do not pledge themselves to continue the grant every year, nor are they responsible for the liabilities of any of the Societies. The Committees of the various Societies bear the financial responsibility of the Society's working. Now, since each Society is financially independent, it follows that each has complete autonomy in government. I want you to note this point, for few realize the amount of anxious thought and concentrated care which the men on the Committee of these Societies voluntarily give in order to ensure their successful operation. They direct building operations and repairs, sometimes having to become financially responsible for expense incurred or loans advanced. They keep the accounts of stock in hand, deliveries from, or cash owing to, the printer. They have to be continually devising new means whereby to make the stationary income balance the increasing expenditure. Many of the

Tract Society's publications being sold under cost, an enlarged output means heavier loss and this, in turn, entails a wider correspondence in the endeavour to arouse interest and secure subscriptions for the support of the work. The whole missionary body owes a debt of gratitude to those who, in addition to their ordinary duties, impose upon themselves the task of superintending the preparation and dissemination of the literature without which the Church could not exist, much less extend her borders.

I have laboured this point because I desire to make clear what an entirely democratic institution a Tract Society is. The Tract Societies are the vocal organs of the churches. The evangelistic literature issued from their presses gives the enquirer his first impression of what Christianity is. The commentaries and devotional books which we place in the hands of our Chinese brethren, mould and shape their theological beliefs. It is, therefore, scarcely possible to overestimate the importance of the influence of the Tract Societies on the Church, or the desirability of every missionary taking some part in their work. Membership in the Societies is open to every missionary. A donation of ten dollars entitles one to a life membership, and an annual charge of one dollar is the ordinary membership fee. I would urge all who have not done so to enroll themselves as members of the Tract Society working in the district in which they are located. They will then be shareholders in the concern and be entitled to assist the Committee with their criticism and suggestions.

The Tract Societies at present working in China were commenced by foreign missionaries, and though Chinese in ever larger numbers are being welcomed to the Board of Management, yet the direction of each Society is almost entirely under the control of the missionaries. This characteristic of the Societies will become less and less prominent as years go by. By and by the Chinese will become the predominant partners in the tract business, and ultimately the Societies will be Chinese entirely. In this department of church work, as in all others, they must increase and we must decrease. In the meantime, while we foreigners have the casting vote in the conduct of the business, it seems to me that we should make it our aim to take the best thought of the Church in the West and make it the common property of the Church in the East. In the preparation of literature for

the Chinese Church two courses are open to us. We may select the theme on which we wish to write and cast it into the form of a Chinese essay or article. Or we may choose some valuable book and translate that, as accurately as we possibly can, into good current Chinese. The former method is, in my opinion, much the easier, but the latter will be the more fruitful. If we can place within the reach of our Chinese brethren the great thoughts of devout men on the holy mysteries of our religion they will be able to do the essay writing, and expound the lessons to be drawn from these books for themselves. Quite possibly the essayists will not acknowledge—perhaps not even be conscious of—the source of their inspiration. In that case the translator may congratulate himself that he has done his work perfectly. The work will endure when the workman is forgotten. The truth which was first enunciated in what was a necessarily rough translation will be polished and elaborated as it is passed from one mind to another until it has become common currency with all thinkers.

The Tract Societies not only work in different areas, but they each strike a distinctive note. Take the one we are best acquainted with first, the Chinese Religious Tract Society located in Shanghai. If we turn to its catalogue we shall find that it lists no fewer than 434 different issues. Some of these are leaflets, but there are 53 commentaries, and one is the well-known "Conference Commentary" which is a commentary on every Book in the Bible. The Conference Commentary on the New Testament is one of the books no well instructed Christian can well be without. It has been printed several times and is in constant demand. But since the Conference Commentary was issued the whole Bible has been revised. The text printed in the Commentary is that of the old version which is rapidly being discarded. A committee on commentaries was appointed by the conference of 1907 to undertake the preparation and revision of commentaries for the use of the Church. It is much to be desired that this committee should be aroused to see the need there is for the Conference Commentary to be revised and brought into consonance with the revised Bible so that its value may be enhanced and its sphere of usefulness enlarged.

The distinctive note of the Central China Religious Tract Society is its excellent stock of evangelistic tracts. A large

number of these were prepared by Dr. Griffith John and nothing better in the line of missionary literature has ever been produced. Dr. John's trimetrical classic has probably had a larger sale than any book written by a missionary in China, and is probably one of the books that will live and be a permanent possession of the Chinese Church. The Scripture cartoons by the Chinese artist Liu Meh-lin issued by this Society are worthy of special note. These are, in my estimation, the best Chinese illustrations of Scripture subjects which the Church has yet produced. One of those cartoons hangs in the window of the Chinese Tract Society's Depôt in Shanghai and it attracts a crowd which is ever changing but never dispersed. Those who desire attractive chapels should get these cartoons, frame them neatly, and adorn their walls with them.

The North China Tract Society in Peking also issues a series of cartoons illustrative of various Scripture texts. The technique of these leaves something to be desired from the standpoint of the artist, but that is quite compensated for by the vigour of the execution. Certainly the Chinese see no defects in these pictures, and there is no mistaking the lessons they mean to convey.

The West China Tract Society, besides addressing itself to supply the evangelistic needs of the 80,000,000 souls within the area of its field of operation, is stretching forth to the region beyond and has secured a font of Tibetan type to print tracts in the language of the Lamas, and of Miao type for the production of literature in the hitherto unwritten language of the aboriginal tribes in the west. From these two investments a rich return will, at no distant date, be reaped.

The Societies in South China issue a considerable amount of literature in romanized Chinese. They attribute much of the spiritual vigour of their churches to the fact that their illiterate members can read with ease the literature prepared in this style. When I was in Korea I was impressed with the unanimity with which the missionaries there spoke of the utility of the *Eunmen*, which is their equivalent for romanized. More than one urged me to learn the system and introduce it into China, assuring me that if this were done half our difficulties in this country would vanish. This may not be so, and these good brethren had doubtless an exaggerated idea of the disabilities we labour under on account of the difficulty of

the Chinese written character, but there is some force in their argument that we do not make as much use as we should of the romanized. I believe the day will come when the Chinese Government will adopt some form of phonetic writing for giving instruction in primary schools, but as that question is beyond the scope of this paper I will not discuss it further.

On March 25th, 1908, the Religious Tract Society inaugurated, at a Mansion House meeting in London, a campaign to secure a special fund of £20,000 for the extension and consolidation of its work in China. On March 1st, 1911, the total amount subscribed was just over the sum aimed at, £20,000. It was the successful completion of this effort that made it possible for the Religious Tract Society to have an agent of its own in China—the position which I have the honor to occupy. It was also able to make special grants for the employment of agents to the Central, West, North-China, and the Korean Tract Societies. The special China fund also enabled the Society to take advantage of the generous offer of the Church Mission Society to set the well-known translator, Mr. A. J. H. Moule, free to work for the Religious Tract Society. Mr. Moule has translated recent works by the Bishop of Durham, Dr. Griffith Thomas, Mr. C. T. Manley, and other authors, and is now engaged on Edersheim's Bible History.

Three recent publications of the Religious Tract Society merit special mention, not so much because these issues are remarkable in themselves as because they are likely to exert a permanent influence both on the Church in China and on the Tract Societies, as publishing agencies. The three publications are the "Marked New Testament," the "Traveller's Guide from death to life," and the Religious Tract Society Calendar for 1912.

Most of you are familiar with the Marked New Testament in English. More than two million of these Testaments have been issued in England, and an untold number of people have been converted through reading the marked texts. This Testament has been reproduced in Chinese with the permission of the Bible Societies. We have reason to believe that the book will be found as useful in this country as it has been at home.

A friend in England offered a donation to the Religious Tract Society to enable us to produce a marked Gospel, that is, a Gospel with the passages which expound the way of

salvation indicated by marks in black or red ink as they are in the Marked New Testament. The Bible Societies, who are the custodians of the text of Scripture, though they had given us permission to print the Marked New Testament, refused to allow us to issue a marked Gospel. This action of the Bible Societies appears to me somewhat unfortunate. They cannot, on account of their constitution, issue such a Gospel themselves, and it is a little hard that they will not allow others to do so. But there is the fact; the permission was refused, and we could only allow the matter to drop.

Of the second of these publications, "The Traveller's Guide," more than one and a half million copies have been issued in English. The printer in London has a standing order to deliver 300 copies per day, and the demand increases rather than diminishes with time. Since the book was translated into Chinese three editions amounting to 25,000 copies have been printed. A fourth edition of 10,000 copies is in the press and though it will not be on sale for a few weeks yet the whole issue is already bespoken. The book has been widely distributed to soldiers in the Red Cross Hospitals and in the camps, the Religious Tract Society making a special grant for this purpose. The soldiers received the book gratefully and evidently read it with much interest. Mr. and Mrs. S. J. Menzies, who compiled the English version, are much interested in our work in China and make us a grant so that we are able to sell this book at the low price of five cents per copy, which is about one-fourth of the cost of its production. Negotiations are now proceeding, and it is probable we shall print two editions in London of 100,000 copies each.

Let us pray that the outcome of this large distribution will be that many souls shall be won for Christ.

Let me also call your attention to the Religious Tract Society Calendar. We are all familiar with the showy and attractive calendars issued in Chinese by many of the foreign firms in China. I had often wished we had something as attractive in the line of a religious calendar, and last year prepared the letter press for the one you see here this evening. This calendar was got up and printed in London, under the direction of the publishing department of the Religious Tract Society, and I think that you will say that it is a very creditable piece of workmanship. We only printed 20,000 copies, but found ourselves handicapped by the fact

that we were loyal to the throne and had put the Emperor's name and birthday in a prominent place on the calendar. The Revolution came and no one would look at a calendar with the Manchu Emperor's name on it. But after the Emperor's name was hidden under the Republican flag, we had a rapid sale, and are glad to think that many Christian homes will be brightened by the pretty picture during the present year. A calendar is, necessarily, an ephemeral production, and I would not have called your attention to this one but for the fact that it illustrates an important department of our work. We believe that in the past we have made all too little use of pictures and pretty texts to illustrate the Gospel. The Religious Tract Society is planning a considerable extension of this work and we anticipate that the effort will meet with the appreciation and the assistance of the missionaries.

Lastly, I wish to call attention to the work of the distribution fund. This fund was founded by Mr. Milton Stewart and is under the supervision of the Rev. W. E. Blackstone. The original intention of those who founded and directed the distribution fund was to utilize the available funds for a widespread distribution of Scripture portions during a period of five years. Mr. Blackstone had not been long in China before he discovered that such work was already very efficiently carried out by the Bible Societies and that there was considerable repugnance in the minds of most missionaries to a gratuitous distribution of holy Scriptures. He was then led to prepare a series of portions of Scripture each in the form of a folding tract, printed clearly on good white paper, with an excellent coloured frontispiece and an exposition of the meaning of the passage. There are ten of such portions published in Wên-li and Mandarin. There are also two folders "Truth sought and found," and "Only one God," and a booklet, "The Wonderful Universe." This literature is given free to any missionary on application and is freight-paid to its destination.

The amount of good literature disseminated through the distribution fund has been phenomenal. In two years' time about twenty million issues have been put into circulation. This is a truly stupendous total. It probably exceeds the combined out-put of all the Christian Publishing Societies in this country, and is in itself a sufficient answer to those who question the usefulness of the fund—if indeed any such now exist.

The distribution fund is a new departure in Mission work. I cannot remember that there was ever a time in the history of Missions to China when a fund existed to provide a practically unlimited supply of Gospel literature free to those who apply for it.

The fund came into operation at a crisis in the history of China, and in the history of Missions to China. At this juncture when the minds of the people are, in a peculiar manner, open to the reception of new truth, it is certainly providential that an agency exists for providing the missionary with the literature he needs for wide distribution.

Some have contended that the fact that the literature is distributed free is a disadvantage and that much more good would be done if the missionaries were allowed to sell, albeit under cost, the books given to them. These friends tell us that Chinese do not appreciate anything which they get for nothing, and that the only value they attach to a book is the amount paid for it in dollars and cents.

I am not at all disposed to acquiesce in these views. The gift of a book to a Chinese no more demoralizes him than does a similar gift demoralize a foreigner. Both value the gift for what it is to them, not for the amount paid for it.

It has been so often stated that the free distribution of books amongst the Chinese would have disastrous consequences, that it is well that the statement should be put to the test, and so we may once for all prove for ourselves just how much truth it contains.

It is worthy of note that the free distribution of the literature provided by the distribution fund is being managed by the men most competent for the task. Had Mr. Blackstone employed a staff of colporteurs and sent them everywhere with orders to scatter their booklets broadcast irrespective of whether they were wanted or not, then, indeed, I would understand the force of the objection offered to giving away tracts in China. But Mr. Blackstone gives the literature to the missionary and asks him to "Note that while the literature is free, it is only for *judicious* free distribution." I think we can trust our brethren to emphasise sufficiently the word *judicious*, so that the greatest good and the least evil shall follow the operation of the fund. The Tract Societies have assisted heartily in the work of the distribution fund. Each of the issues has been approved by their examining Committees of the Religious

Tract Society and the work of packing, forwarding, etc., is done from the depôts in Shanghai and Hankow. And yet this enormous amount of literature placed freely at the disposal of the missionaries necessarily affects adversely the sales of the Tract Societies. No thrifty missionary will buy tracts when he can get them free; but we do not complain of this. Though our sales diminish, the circulation of Gospel literature is enormously increased, and this is all to the good. But if so many millions of tracts can be, and are, distributed advantageously by the missionaries when these are provided gratis, it is plain that hitherto only the lack of funds has prevented as much use being made of our literature as the needs of the work demanded.

Having translated the Wên-li edition of most of the tracts issued by the distribution fund I feel free to say that as tracts they are not better nor more effective than many of the other publications which we have in stock. They have reached the enormous circulation recorded merely because they have been freely at the disposal of the missionary to use as largely as he could wish. Is it not a fair inference that the only reason why the tracts and booklets provided by all the Tract Societies have not been much more widely circulated in the past is because the missionaries have had to provide such literature as they used out of their own pockets? This is scarcely right. No nation would ask its soldiers on warfare to provide their own ammunition. There ought to be some kind of a permanent fund for providing in every station, books for the Christians to read and literature for distribution to non-Christians. Gospel literature is as much a necessity as Gospel sermons and should be as freely provided.

The same applies to the commentaries and books of exegesis needed by Chinese pastors and teachers. Two years ago when the Religious Tract Society provided several thousand pastors' libraries at a nominal cost of \$1.00 to Chinese preachers it was pathetic to see the rush of men eager to get the books they needed for their work, and it was very hard to have to write obdurate replies to pleading letters from men to whom the possession of this \$10.00 library meant all the difference between efficiency and disabling consciousness of a task beyond their capacity. Some fund should exist to build a bridge between the overstocked godowns of the Christian Publishing Houses and the bare bookshelves of the Chinese preacher.

When that has been done and well done should another paper be called for on the influence of the Religious Tract Societies the writer will have an even more inspiring story to write than the one he has presented to you now.

The Lecture Department of the Young Men's Christian Associations

BY C. H. ROBERTSON.

FOR the evangelization of China and the more speedy establishment of the Kingdom of God in this vast Republic, three things are suggested as of practical importance—First, to see China's needs as God sees them. Second, to apply the forces He has ordained for the establishment of His Kingdom in the places, at the times, to the men, and by the methods that He in His wisdom desires. And Third, for us as workers to realize our personal limitations and the controlling circumstances in our relationships to our fellow-workers, foreign and Chinese, to our directing bodies and to our constituencies. To go into a detailed expression of all this implies is beyond the space available, but in the general the following seem clear :—

1. Now is the time.
2. The great political and commercial capitals are the strategic battlefields.
3. The students, educators, officials, and gentry are the strategic classes to be won.
4. The political, social, economic, and scientific products of Christian civilization are among the most important of the points of contact for constant and aggressive evangelism.
5. The supreme duty is to save men, individually and socially, into undying allegiance to our Lord and Master.

The Young Men's Christian Association, with its three-fold message for body, mind, and spirit, is a great doorway for leading men into the Church of God. The supervision of the movement in China is vested in a General Committee whose work, though not yet officially so formulated, is divided

into departments of Business, Field Supervision, Physical Education, Student Work, Publications, and Religious Work.

To these has recently been added "The Lecture Department," with its headquarters at Y22 North Szechuen Road, Shanghai. In the shop are facilities for assembling, constructing, and repairing apparatus and for the training of Chinese demonstrating mechanics. In the laboratory are facilities for assembling, and testing of apparatus, for the development of new forms especially adapted to our needs in China and Korea, and also for the training of lecturers. In the office are business facilities for efficiently serving the above.

Some possibilities of the Lecture Department are suggested by the following description of coöperative work by one of our lecturers in Foochow (May, 1911):

"I was just starting for a second visit to Foochow when I last wrote. The objective there was to secure \$45,000 (Mexican) for two Association building sites. The difficulties were not a few. Many missionaries said, 'It is impossible,' while the president of the Association said, 'There is no hope of securing any help or coöperation from the officials.'

"The manager of the largest foreign bank said, 'I know the conditions, and in the face of the financial depression you are up against it.' One very good friend suggested that it would look bad if we failed, and questioned whether we should join the issue. Members of the Board of Directors of the Association had not the courage to begin, and it took two long meetings far into the night before they were ready to try.

"There was great political unrest, things having got to the unheard-of stage where the people were getting up at four o'clock in the morning for military drill 'to save their province from a Japanese invasion.' Into this popular movement the "Patriotic Society" tried to force the Association, some of the Association officers saying, 'If we refuse it means the defeat of our campaign.' Said someone else, 'The Chinese Chairman of your Campaign Executive Committee is a man upon whom you can count for nothing.' And, whoever heard of rushing China in this way—raising \$45,000 in one month for a Christian enterprise in a non-Christian city like Foochow!

"In the face of all these things the local Association secretaries said, 'God has moved friends in America to contribute the building. The money for the land is here in

Foochow and God can move men to give it if we can follow His leading.' So the campaign was begun in prayer for guidance and it was on Him, indeed, that we had dependence.

"On the human side, the skilful management of Mr. L. E. McLachlin (General Secretary), the devotion of Mr. Cio (senior Chinese Secretary), the fine coöperation of Mr. Adamson and of Mr. Munson, the unexpectedly hearty coöperation of the two leading gentry of the city, the wholehearted and unflinching endeavour of Dr. Hu, the Chairman of the Executive Committee, the faithful coöperation of a good number of young Chinese business men, and the almost unbelievable attracting power of the science lectures—these factors, combined with the unmistakable leadership of God, resulted in an enthusiastic and growing conviction on the part of all who had put their hearts into it that the end of the month would bring Victory—and it did!

"The various guilds, such as Timber, Cantonese, Bankers, Tea, etc., came to the Association for a lecture on Wireless and High Pressure Electrical Phenomena. The Provincial Superintendent of Education had previously attended the Gyroscope lecture and was glad to gather the officials, from the top rank of the Imperial Tartar-General down. It was an impressive company as they came up the hill to the Association building, each with his large retinue and body-guard, and they enjoyed it immensely. First, those who were behind, enjoyed seeing those in front move back when the sparks began to fly; and who wouldn't enjoy looking right through a man's body and seeing a chunk of iron under the table on which he lay? And at the end, all sat in breathless silence in the peculiar, yellowish-green light of the Röntgen lamp while a picture was made of the bones of the Tartar-General's hand.

"Then there were the three very wealthy men of the city—all strangers to us. A 'suit-case laboratory' bridged over the critical point in the first interview that was finally secured. This made possible a special lecture at the Association and we added another radiograph to our collection. 'Mac' and Dr. Hu did heroic work, and a few days later 'Adam' (son) got a snapshot of the venerable Mr. Lin and his son as they signed a handsome subscription blank for \$10,000. Another family gave \$5,000 and another the same. But before this, the officials, as a group, in the face of political unrest and threatened famine, gave us great prestige before the whole city by

pledging \$5,000. The end of the month saw the whole amount pledged and the last word was that it had gone up to \$48,000.

"On the night I left the city, the venerable Mr. Lin said to me, 'I'm an old man. I'll not be here long. You will soon be going to Peking. You must enlist the efforts of the Association there to help take care of my grandson who is in an official position in connection with the Board of Education.' So it was all about the city—friendly fellowship and appreciation out of a financial campaign—a real spiritual blessing and an example of 'faith and works,' stirring to the whole province."

The following extracts from reports of work carried on in Taiyuenfu and in Nanking bring vividly before us other aspects:—

"In Taiyuenfu, in June 1911, perhaps the greatest difficulties were met of any place so far visited in getting started. This was in part overcome by having the first lecture in the great hall of the Imperial University. We were assured also that it would not be possible to get at the Governor on account of an impeachment at Peking and of his subsequent illness. By the third lecture, however, everything was changed and from that time on all the leading institutions suspended work and came in appointed order to the Association for the lecture. By the end of the week we had the pleasure of riding into the Governor's yamen in his official carriage, and I could not help thinking, as we rode through the gate under which some fifty missionaries were executed in 1900, of the contrast then and now.

"After the lecture, the Governor requested that it be repeated for his family, and then instructed his secretary to arrange for the other provincial officials to be gathered so that they might hear it.

"Significant as was the week so far, it was made much more so when it is realized that all this had been designed as a preparation for religious meetings with the government school students of the city for the following three days under Mr. G. S. Eddy's leadership. In all, three such meetings were held. At the first, several hundreds of students came to the University lecture hall and, in spite of rain, many arrived two hours before the time of the meeting. The second meeting was held on the evening of the same day and there came out through another

heavy storm and its accompanying mud and darkness in a Chinese city, some three hundred, mainly students, of whom 159 signed cards as enquirers at the end of the meeting. On the next evening we dared make no appeal for a decision for lack of workers to follow up the meetings."

"Are the leaders and founders of the New China interested in the Young Men's Christian Association? Yes, beyond a doubt, for in the Association house at Nanking the Vice-president of the Senate organized and presided at a science lecture demonstration and a banquet. There were present a large number of senators, the Military Governor of Nanking, the Acting Head of the Board of the Interior, and the President of the Senate. And of the new coalition cabinet, its Premier, Tang Shao Yi, its Minister of Justice, Dr. Wang Chung Hui, its Minister of Education, Tsai Yuen Pei, and many others. Probably the most interesting personality present was Dr. Sun Yat Sen, by common acclaim the founder of the Republic.

"Not only did the Premier honour the Nanking Association by his presence, but he gave substantial evidence of interest by contributing Mex. \$1,000 towards its establishment. President Sun subscribed a like sum and brought the money in crisp new bills of the Republic to the banquet. Not only so, but other men present that night secured for the Nanking Association an athletic field of twenty acres, the largest and finest we have in all China.

"What are some of the outstanding impressions from those few days in Nanking?

1. All should be proud of this mighty evidence, again repeated, of our Lord's influence in the world; and, at the same time, the colossal issues at stake should humble us and set us searching our hearts and our lives to see what we can do to make secure the present precious possibilities, the fate of which will hang for some time in the balance, while around surge a host of individual, national, and international forces, some for good, many for evil.

2. It has been a tragedy of the Kingdom of God that you and I have been so blind to the colossal opportunities that China's students in Japanese, American, and European universities have presented during the past six years. Probably not less than ninety per cent. of those who have transformed China have been openly exposed to your efforts and mine, if we had

but had eyes to see. But, these students will still be going abroad. I see not how Christ can forgive you and me if we do not many times increase in China and abroad the fine work for students that has already been done and which has borne so many-fold in these past few months.

3. Now is the time to give. Now is the time for reinforcements. Now and day by day is the time to pray for China and all who labor for her redemption."

Plans for the expansion and development of this lecture-work will be more vividly and clearly understood from the following excerpts of a letter written in March, 1912:—

Dr.—

New York City.

Dear Dr.—

I am sending in a few days a book of pictures to the New York office with a request that they show them to you. These are designed to illustrate the beginnings of a new department of work of our General Committee of Young Men's Christian Associations for China and Korea. It is known as the Lecture Department and is designed to reach China through her leaders. This Dr. Mott saw clearly was the line of strategy as far back as 1895 when he designated China's *literati* as the "Gibraltar of the non-Christian world." It was in this line that Mr. Brockman had a great vision in the late 'Nineties. It was for this purpose that I was asked to resign my professorship at Purdue University and come out to China in 1902.

"We have all been working toward it since that time. Just now, however, is the first time that we have begun to get it into tangible shape so as to do work on a large scale. Its present work consists of giving science lectures, illustrated by demonstrations, in the different cities of this wonderful new Republic. The lecture work has been tested out in the following centres:—Canton, Hongkong, Swatow, Amoy, Foochow, Shanghai, Nanking, Hangchow, Soochow, Kuling, Wuchang, Hankow, Peking, Tientsin, Taiyuanfu, Seoul, and Tokyo . . .

"The unique position of opportunities in which the new political situation places us, and the irresistible demands of the interest of the Kingdom of God—all call for the further development and expansion at once of this form of service.

"Its expansion should take two directions,—first in forms of work, and second into new centres of work. This is sug-

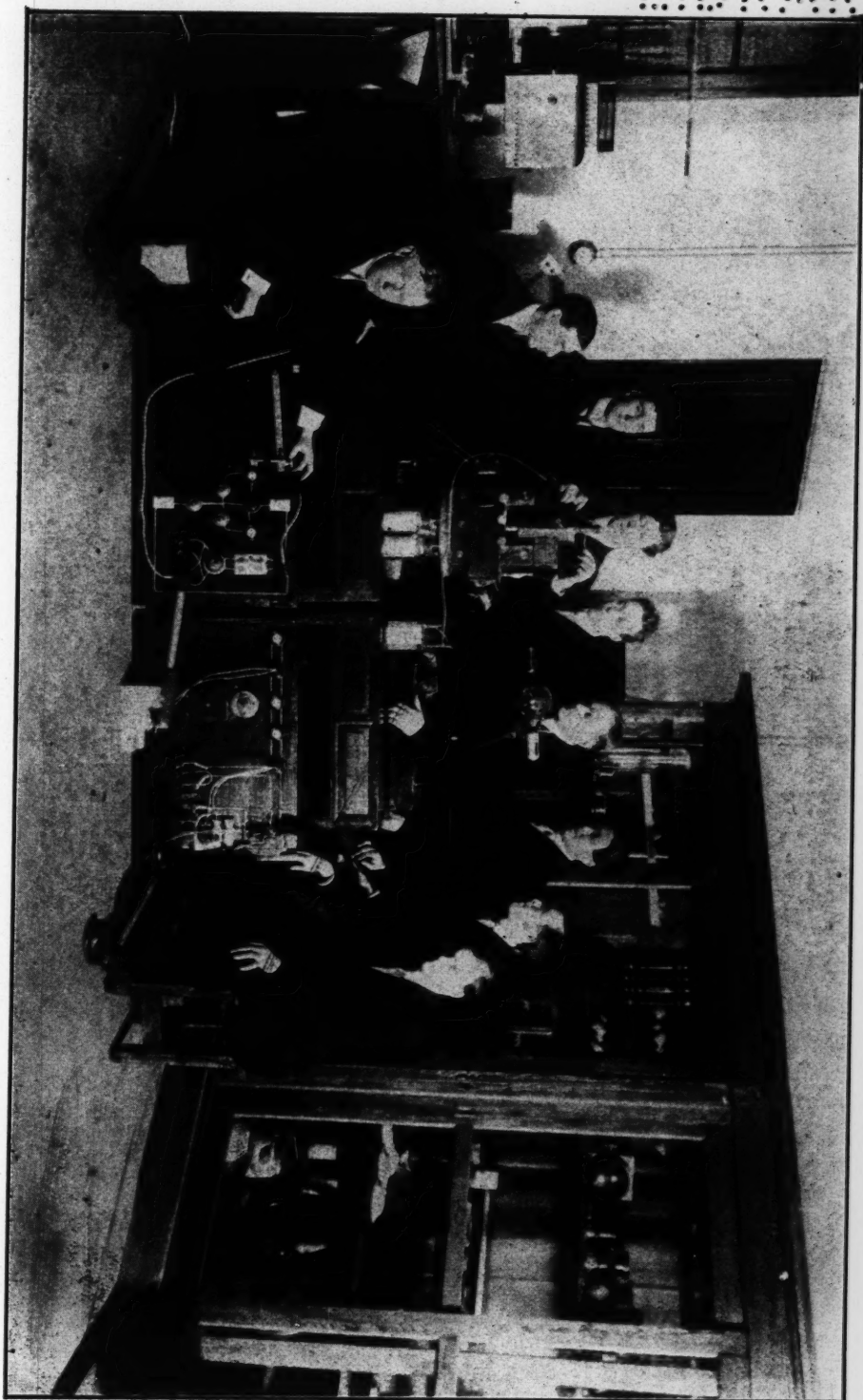
gested by the diagram, page 417. By reference to it you will see that under the first we contemplate adding to the science lectures the following other activities:—Lectures on personal and national health, physical education, principles of education, fundamentals of Government, conservation, and special illustrated lectures.

“On the second line of expansion, that is, into new centres of work, come first the great strategic centres of the Republic that are now occupied by the Association, as Canton, Hankow, Peking, etc., and second, the cities that soon will be occupied by the Association. Third the colleges, and universities; fourth other mission centres; and, fifth, special centres, such as health resorts, conventions, and the like.

“I have been giving some attention through these years to all of the forms of activity suggested, but mainly to science lectures. As a result of my visit home on furlough and the whole-hearted coöperation of Dr. John R. Mott and Mr. F. S. Brockman, we are at last putting the science lectures on a substantial foundation. We have already invited a man to head the Health work and are praying that his organization will allocate him for the great achievement for the Kingdom of God that will follow. Steps are being taken in regard to another man to give attention to administrative duties.

“In pushing forward the campaign of Physical Education, the particular phase I have in mind in which the Lecture Department can be most powerfully used, would be included in the following specific methods and objectives.—(1.) The giving in the great cities of the Republic a lecture on the Olympic Contests. (2.) This should be illustrated both by motion picture films and by slides of the Contest at Stockholm—in the lecture room and later on the athletic fields of the city. This lecture would be given before the officials, educators, missionaries, students of the Government and mission colleges, and gentry. The object would be to locate in each centre the finest athletic teacher that can be found, the man to give his time to some other teaching, but his main emphasis to be upon athletics, his time being divided between the different schools which would provide his support. Thus could be located over the whole country Christian athletic teachers. . . .

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Y.M.C.A. LECTURE TRAINING CONFERENCE, FEBRUARY 1912.

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THE GENERAL COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA AND KOREA

Lecture
DepartmentPhysical
Education
DepartmentReligious
Work
DepartmentPublication
DepartmentStudent
DepartmentField
DepartmentBusiness
DepartmentProvides Lecturers
Trains Lecturers
Furnishes Demon-
strators
Prepares Lec-
tures
Provides Appa-
ratusMain
Lines
of Lec-
tures
Organization and Development
Centres
of Work

MAIN LINE OF LECTURES

Great Cities now occupied by the Ass'n.	Great Cities to be occupied by the Ass'n.	Colleges and Universities	Other Mission Centres	Special: Conven- tions, Conferences, Resorts, etc.	Science	Personal and National Health	Physical Education	Principles of Education	Fundament- als of Gov- ernment	Conser- vation	Special Illus- trated	Miscellane- ous
Great Cities now occupied by the Ass'n.	Begun 1904 Enlarged 1911	Begun '08 To be En- larged 1914	To begin as fast as occupied	As fast as occupied	To begin 1913						1912	
Great Cities to be occupied by the Ass'n.	To begin as fast as occu- pied	As fast as occupied										
Colleges and Universities	Experiment beginning 1912											
Other Mission Centres	Experiment beginning 1913											
Special: Conven- tions, Conferences, Resorts, etc.	Begun 1911											

CENTRES OF WORK

"Now it may be that this will not work out exactly as it is outlined here. But, however it works out, the following is clear—(1.) Now is the time to do it. (2.) The interest and response on the part of the people of China will go beyond the faith of the man who undertakes this work. . . . (3.) Physical education and evangelism will grip the young men of China in a way not to be surpassed by any other form of work with which I am acquainted. . . . "

Rev. A. B.—

Shantung.

My Dear Mr.—

I was exceedingly pleased to receive your letter of enquiry about the Lecture Department of the Young Men's Christian Association and to know that you have been thinking and planning work along lines similar to those we are finding so tremendously effective in the great cities of the Republic. The diagram will give you an idea of the programme we have been working toward for some years. We are pushing forward the campaign of science lectures and evangelism in the great Association centres such as Tientsin, Peking, etc. . . . There are still a number of large centres to be occupied.

In the occupied Association centres we are now prepared to administer from one to four lecture campaigns each year. Each campaign calls for the following :—

(1.) The lecture. (2.) The apparatus. (3.) A trained mechanic to care for and help demonstrate the apparatus. and (4.) The lecturer.

The Lecture Department is providing the greater part of the first three items, and for an annual conference for the training of the lecturers; each centre to which the lecture goes providing the lecturer, his training expenses, and all local expenses of the lecture campaign. Ours is a four-year programme, running up to about 1914. To administer the occupied Association centres will take pretty nearly all the energy and finance of the Department. The fruitfulness of the work has resulted in a great desire from others for its expansion, but we cannot secure such expansion any more rapidly than coöperation from the missionary organizations develops.

It seems evident that the work will expand in two directions, first, in forms of work, and second, into centres of work. From what I have said above you will appreciate how inspiring it is to see that God is leading other men, over widely separated

parts of China, to work toward this same end. It is difficult, yes, impossible, to make a definite statement of the basis of coöperation so as to make lecture work of just the right type available to the different kinds of centres where such work would be so effective. In general, however, it strikes me that there should be included the following elements:—

A.—On the part of the Lecture Department:

- (a). Providing the lecture.
- (b). Providing the apparatus to illustrate it.
- (c). Training the mechanic to care for and help demonstrate it.
- (d). Make provision for an annual training conference for lecturers where the conference will take up:
 - (1). The technique of lecture and apparatus.
 - (2). The exchange of previous years' experience.
 - (3). Plans for the year's work ahead, specially as relates to subjects, new forms of apparatus, and itinerary of lectures.
- (e). Providing for the administration of all the above.

B.—On the part of the centres in which the lectures are given:

- (a). Providing a lecturer with the following characteristics.

**The Man
and Time.**

- (1). Unwavering conviction and ability to produce evangelistic results. (2). A thorough general training in science, with natural ability in demonstrating and lecturing. (He should be chosen in careful consultation with the Lecture Department). (3). He must have freedom from other duties for approximately the following length of time—four weeks for special training and study: and one to two weeks in connection with each lecture campaign given in his centre. This would mean that the lecturer in a centre having four campaigns per year would have to give approximately twelve weeks of his time [4 plus (4 x 2)=12].
- (b). The lecturer's travelling expenses to the training conference in Shanghai once a year.

The Money. (c). All local expenses in connection with the lectures, such as (1) travel of apparatus within the district, (2) housing the lectures, (3) making local electrical connection where available and needed, (4) local expenses of the Chinese demonstrating mechanic.

(d). Providing a nominal sum toward the following :

- (1). Purchase, construction, and up-keep of apparatus.
- (2). Maintenance of lecture laboratory, office, etc., in connection with the training of lecturers and administration of lecture system.

What I have written is based upon experience thus far secured in large and middle-sized cities. It seems pretty clear that there will need to be considerable modifications for such a district as the one from which you write.

I have written at this length and with such detail with the thought that you would, after going over it, be able to write me your impressions and suggestions. I do not see any prospect of launching out in a large way before next year or the year after—probably it will be later. This does not mean, however, that we should wait till then before beginning to find out how to do it. In fact, I am hoping that we can, within the present year, begin an experiment in one or two of each of the types of centres. . . . We will thus be able, when we come to the time for a large development in any one of these centres, to go forward on a groundwork of knowledge of conditions and practical method in doing the work."

Language Study

ONE of the closing acts of the language school held in Shanghai recently was to pass a resolution asking the Editorial Board of this journal to give space in the RECORDER for an occasional list of the new terms which are met with so frequently in current literature. It is believed that numbers of missionaries have made collections of these terms. If these friends will be good enough to forward contributions to this column addressed to Rev. J. Darroch, at the office of the RECORDER, they will render a service to missionary

students everywhere. Lists something like the following will be welcomed.

儀文	Ceremony	代表	Representative
離奇	Flippant	決定	Decision
一方面	On the one hand	專使	Delegate
威望	Prestige	經歷	Experience
佈置	Arrange	個人	Individual
提議	Make a motion; move a resolution	機關	Organ, function
生涯	Life (mode of life)	立法	Legislative
條件	An article of a treaty	行政	Executive
條難	Complicated	正式	Formal
複單	Simple	主體	Principal (principal clause, etc.)
厭世	Pessimist	客體	Subordinate, (con- tingent clause)
媒介	Agent	過渡	Transition
彈劾	To impeach (one who impeaches)	時局	Situation
國事犯	A political offender	談話會	Conversazione
對付之法	Attitude	地點	Seat (政府地點 seat of Government)
行受職式	Investiture, ceremony of	輿論	Public opinion
組織	Form (fabricate)		

List of terms wanted.

Spiritualism	Impression	Optimist
Mysticism	Presentiment	Unitarianism
Enthusiasm	Hypochondriac	Christian Science
Personality	Cabal	Theosophy
Intuition	Theocracy	Mormonism

What the Chinese are Thinking

FROM THE *Min Li Pao*.

TRANSLATED BY EVAN MORGAN.

PEOPLE have written to me thinking that I advocate the establishment of Christianity. My son has written to me, too, to the same effect. They are mistaken. To clear misunderstanding on my attitude for a popular religion, the *Min Tao Hui*, 明道會, and Protestantism are not the same in tenour.

When I returned to my country last year I purposed establishing an ethical not a religious society but soon found it impossible to do so. Before the revolution I imagined that you were all public-spirited. I have been deceived. All you

who are revolutionists have your thoughts turned to honours and wealth. Now I see that without *Mo Li*, 魔力, it is impossible to make you public-spirited and unselfish.

What is this *Mo Li*? The Germans have invented the term Yellow Peril: they did it to advance the *Mo Li*. They have advanced this by means of the Tsung Chiao religion in order to breed patriotism. For *Mo Li* tends to regard the distinction between life and death lightly. Thus men would also lay little stress on wealth and honours were they to think little of life. Thus is patriotism encouraged. This Christianity does; it sees clearly the value of the present life and is different in this respect from Chinese teaching. Chinese rather encourages daring, "have no fear of death"—Christianity on the other hand, teaches the littleness of death, *i.e.*, by its stress on a higher life. For instance, it shows that suffering, loss, trials, and poverty are most excellent disciplines for a higher life, and therefore is calm and confident in distress by the feeling of dependence on a higher power. Not only so, but it looks upon all trials as a noble test of faith sent by a loving God. Therefore, true Christians are strong in suffering. His desire at all times is to cultivate the spiritual side of his nature. Buddhism is not so. The Buddhist aims to sever himself from the world. He views distress as hardships. He wants to get clear of the body therefore, and become spirit. Thus you see there is a great difference between this and the Christian's point of view which regards suffering as a stepping-stone to higher things. Christianity, too, aims at renovating the world and making all men good, and in this way change even this material world into a Heaven. God, too, has revealed this definite purpose. We see that thus Buddhism by scurrying from the world is diametrically opposed to Christianity. Being then opposed to God's will how can a Buddhist hope thus to attain to a higher heaven, running contrary to God's will here? Buddhism abandons the world. Christianity would redeem it. A great contrast!

Now, it is true that there is a band of revolutionists who have had no fear of death, and it is to this spirit we must credit the success of the revolution, which overcame the timid spirit, fearful of death, that marked the Manchu official. This spirit is noble, it is what is meant by *Mo Li*, it served the Japanese and is worthy to be emulated. But I trow that even this *Mo Li* is not enough. It has not enough root.

Long ago, in my southern journeys, I saw that the moral and ethical status of the people was low and I was confirmed in this when I travelled in the north and so came to the conclusion that democratic government would be most difficult with the selfishness that prevailed. Now my original intention was not to advocate Christianity, but to establish an ethical society, for well I knew that the Chinese look askance at the name religion. Unfortunately, Protestant religion is under a bit of cloud in China, for the unthinking classed it in the past with Han and Chien, 漢, 奸, two heresies, and any one advocating Christianity will meet with much friction and opposition, partly because of this misconception, partly because of the clash of religious rivalry. Therefore I chose *Tao Te Hui* as a neutral term. Now a government has many ways of stirring up the people, such as the thought of race, religion, power, wealth, ambition. China has five races: therefore it will be difficult to cultivate a united national spirit. It has four religions: Buddhism, Mohammedanism, Christianity, and Confucianism. Power is gained by special and unique abilities: wealth by methods of economy. Therefore we can only hope to unite China by ambition—and this is what the revolutionists have done by *Mo Li*, they have aroused the ambition of the nation. But this is going to be short-lived. Therefore I still maintain that we must proceed by the method of ethics to uplift the country. But the term ethics, again, is a stranger to most people, therefore we must use such terms as *Chiu Shih I*, Salvation, or *Tzu Shan*, Mercy. These terms appeal to all. Again, to nourish a public spirit we must be ready for self-sacrifice, but without some object of hope men will not do this. I therefore think that we cannot do without God's revelation of the spiritual life. But I have refrained from giving my effort a more definite name than the general term of religion, lest I arouse the hostility of sects. Still, as you have asked me to explain certain terms used in Christianity I will do so. [Here follows an historical account of the rise of Christianity and an explanation of certain terms used.]

In Memoriam:—Rev. Arthur Hockin, B.A.



THE relief of the famine-stricken in North Anhwei has cost the life of one of the noblest and most consecrated of those sent out by the Central China Famine Relief Committee to this work, in the person of Rev. Arthur Hockin of the Canadian Methodist Mission of West China.

The subject of this memoir was a Canadian, born in a Methodist parsonage of the Nova Scotia Conference, October 6th, 1879.

His home environment was such as to lead him, in due time, to study for the ministry. He pursued his course of study in Mount Allison University, graduated in 1904, and

received ordination the same year in the Nova Scotia Conference.

He married Miss Lily Howie, a graduate of the same university.

After spending a short time in Cape Breton, he labored from 1905 to 1908 in Bermuda, and, in the autumn of that year, came as a missionary to West China, thus fulfilling his long cherished desire.

Language study necessarily occupied a portion of his time, after which he was called upon to assume the responsibility of educational work in Kiating.

At this station he labored faithfully until last November, when, with other missionaries, he was obliged, owing to the revolution, to proceed to the coast.

Soon after his arrival in Shanghai came the call for workers to the famine-stricken regions of Anhwei and Kiangsu, and Mr. Hockin was among the first to volunteer his services.

He went to Pengpu, North Anhwei, on February 19th.

Being a man of good sound judgement some of the pioneer work fell to his lot. Then came a staff of men for the several relief camps in that district, and it was necessary to place a thoroughly reliable man in charge of securing and distributing food supplies and money to the camps.

Dr. Fearn, District Superintendent, soon found in Mr. Hockin the best available man for this work. With earnestness and wholeheartedness, so characteristic of him, he did his work admirably.

In the early part of May it was decided to considerably increase the number of workmen at Mohok'eo on the Huai River, in charge of Messrs. Bayne and Meuser, and Mr. Hockin went to this camp to assist in the work.

He remained there only one week, being called away to another camp to relieve one of the workers who had taken ill. During this week, however, his fellow-workers learned to know, esteem, and love him as the real man of God he was, faithfully striving to serve his Master.

He was ever desirous of everywhere being of the greatest possible service.

His warm words of kindness to those in trouble, his great heart of sympathy for, and tender treatment of, those in pain from hunger and disease, and his marvelous patience under every trying circumstance, won for him the respect, admiration, and love of the Chinese and his co-workers alike, teaching many a good lesson in patience and self-sacrifice as he constantly evidenced the indwelling of the Spirit of the Master.

About May 16th he was taken ill, and a few days later Dr. Fearn accompanied him to No. 3 Kungping Road, Shanghai.

The seriousness of his illness was scarcely realized by his friends until it was pronounced by the doctors as typhus fever.

Though with his wife by his side, the very best medical attention, and a competent staff of nurses constantly ministering to his every comfort and need, his disease grew steadily worse, until June 1st he was relieved of his suffering and passed home to his God and his reward.

Interment took place in Bubbling Well Cemetery on the forenoon of June 2nd, surrounded by members of his own and sister missions in Shanghai, and members of the Famine Relief Committee.

The memorial service was held at No. 15 Kungping Road, on the afternoon of June 3rd, at which the addresses by both Chinese and foreigners who had been associated with him in educational work and that of famine relief, testified to the sterling Christian qualities of the man whose departure from our midst we deeply mourn.

Correspondence

BOOKS TO READ.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your request of February 10 raises some difficult questions, as the number of recent books in "theological and other thought" is legion. I suggest the following:—

Stover, "Psychology of Christian Experience."

Matthew, "The Church and the Changing Order."

Skelton, "Socialism.—A Political Analysis."

Stoddard, "Recent Socialism."

Mackenzie, "Final Faith."

Hogg, "Christ's Message of the Kingdom."

Rauschenbach, "Christianity and the Social Crisis."

King, "Moral and Religious Challenge of Our Time."

Forsyth, "Person and Place of Jesus Christ"

Ross, "The Changing Chinese."

Lin Shao Yang, "A Chinese Appeal Concerning Christian Missions."

I am not to be understood as endorsing all that is said in some of these books, especially the last one, which is of a cynical character; but I understand that you are not asking for books that should be recommended for general reading, but for books that missionaries might well be acquainted with whether they agree with them or not. Some of these books are exceedingly

valuable for a missionary and others serve to tell us of certain tendencies with which we do not sympathize, but regarding which we ought to know what their advocates have to say.

Cordially yours,
ARTHUR J. BROWN.

[This letter is in response to a request from the Editorial Board for a list of books that missionaries should read. We print the list feeling that both the list and the comments thereon are worthy of consideration. Ed.]

SCHOOL FOR MISSIONARIES'
CHILDREN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I, on behalf of the Union Board of Managers of the Shanghai American School (for missionaries' children), announce that plans for the School are sufficiently advanced for us to fix the date of its opening for September 17th, 1912, in rented quarters on the North Szechuen Road Extension, near the Rifle Range? Competent teachers are being engaged and the School will be open for children between the ages of eight and eighteen years upon favourable terms which can be learned by writing to the secretary. If a sufficient number of applications are received, a primary department will also be opened for children of six years of age and over.

For prospectus and terms, address

Yours very truly,
CHARLES L. BOYNTON,
Secretary and Treasurer.

3, Quinsan Gardens, Shanghai.

AN OPEN LETTER ADDRESSED BY THE COMMITTEE ON UNITY OF THE GENERAL SYNOD OF THE *Chung Hua Sheng Kung Hui* TO ALL OUR BRETHREN IN CHRIST JESUS IN CHINA.

BRETHREN: At the time of the Centenary Conference held in Shanghai in April, 1907, the Conference of the Anglican Communion in China, through its Committee on Unity, addressed an open letter to all Christian Brethren in China. This letter contained a statement of the position of our Communion, and an expression of our desire for the unity of all Christians, and of our hope that we might thus help to dispel misunderstandings and to foster an atmosphere of mutual sympathy and brotherly love.

There has recently been held another Conference at which were present the Bishops and elected Delegates, both Chinese and foreign, from each of the eleven Dioceses of our Communion in China, representing the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada. At this Conference the Constitution and Canons of a united Church of our Communion in this land under the title of the "*Chung Hua Sheng Kung Hui*"—a title already in use throughout Japan as well as in several Dioceses in China—were formally adopted, and the General Synod was duly constituted.

We desire to ask our Brethren to join with us in thanksgiving to Almighty God that our Communion has thus achieved that unity within its own borders which the Fifth Resolution of the Centenary Conference, "on the

Chinese Church," set before us as a first aim. The last part of that Resolution ran as follows: "This Conference. . . . considers that the most urgent practical step for the present is to endeavour to unite the Churches planted in China by different Missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several Missions under whose care they have been formed, recognising the inherent liberties of these Chinese Churches as members of the Body of Christ." Our recent action has been entirely in accord with this recommendation: it has been taken in the belief that so far from presenting any obstacles, it will rather prove to be a help, to that wider unity for which we all pray.

The General Synod appointed a Committee on Unity, one of the instructions given to the Committee being that "it should send out a letter of fraternal greeting in the name of the *Chung Hua Sheng Kung Hui* addressed to all Christians in China." In endeavouring to carry out the duty thus laid upon us, we wish to assure our brethren that our desire for unity is as strong to-day as it was five years ago, and that our hope of its ultimate realisation has been in many ways strengthened. The motives which led our General Synod to order that another Open Letter be now put forth are the same as those which actuated our Conference in 1907. Just as then the meeting of the Centenary Conference seemed to constitute a call to action in this matter, so now the proposal to hold a "World Conference on Faith and Order" seems to be a summons to further effort.

Some of our brethren are probably familiar with the origin of this movement. It arose from the conviction borne in upon the minds of some who took part in the Edinburgh Conference that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, should be called together for the consideration of questions of Faith and Order. The first step was taken by the appointment of a Commission by the General Convention of the Protestant Episcopal Church. This Commission has issued an invitation to all Christian bodies to appoint similar Commissions, which it is hoped will unite in organising the Conference. It has already met with a wide response. Definite action has been taken by a great many bodies in America, and assurances of sympathy have been received from others.

We venture to make the following quotations from the Report adopted by the Commission in April 1911:—"The work of the Conference is undertaken with the definite hope that it may help to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fulfilment of our Lord's prayer 'That they all may be one.'"

"All Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour" have been invited to unite in arranging for, and conducting, the Conference. Its work is to be undertaken

"in the belief that the beginnings of Unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one."

Our instructions as a Committee include authority to act as the Commission of the *Chung Hua Sheng Kung Hui* in all matters connected with this forthcoming World Conference.

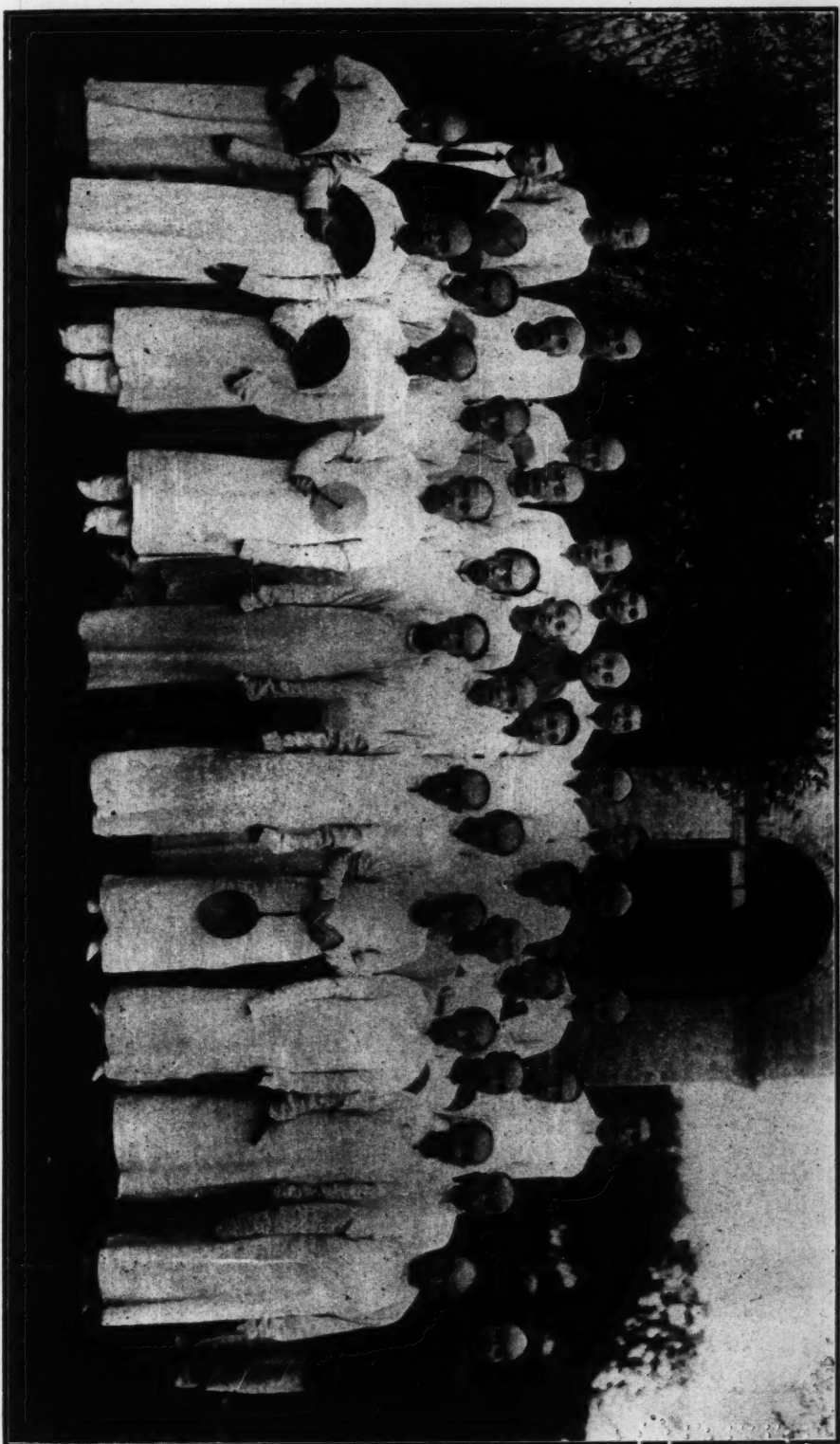
The preliminary Commission urges that the interval of waiting should be employed in advancing the cause which we all have at heart by "informal conferences and other interchanges of views between members of different Christian Communions" or in any other ways that may suggest themselves. This is a task in which we would gladly participate, and we would express our readiness to consult with any of our Christian brethren as to the way in which such opportunities for interchange of views may best be brought about.

There is one thing which we can all do, and that is to join in prayer for a blessing on this great movement. It has been suggested that on the first Sunday in each month those who have this cause at heart should agree to pray both for themselves and for all who are trying to lead the followers of Christ in the ways of peace and concord. We would invite our brethren to join with us at the same time and with the same intention in this act of intercession. We venture, therefore, to append to this Letter three prayers which are already being widely used for this purpose. We rejoice to observe that other Bodies in China besides our own have been drawing together in their organisation. We believe that this prepares the way for fuller and more effective conference on the deeper problems of Unity. We do not expect other Churches in China to deal with these questions independently of the

larger organisations with which they are severally linked in other parts of the world. Nor do we think that we ourselves can really further the cause of Unity by acting as a Church in China without due regard to the general mind of the Anglican Communion.

In 1908 the Bishops of our Communion, assembled at Lambeth, expressed their mind as follows:—"There is no subject of more general or more vivid interest than that of Reunion and Intercommunion The waste of force in the Mission field calls aloud for Unity." They also urged that we should do what we may as individuals even if as Churches the way is not open for Corporate Reunion. "For before that can be reached there must come a period of preparation. . . . made by individuals in many ways; by coöperation in moral and spiritual endeavour, and in promoting the spiritual interests of mankind; by brotherly intercourse; by becoming familiar with one another's beliefs and practices: by the increase of mutual understanding and appreciation. . . . Private meetings of ministers and laymen of different Christian Bodies for common study, discussion, and prayer should be frequently held in different centres. . . . The constituted authorities should, as opportunity offers, arrange Conferences with representatives of other Christian Churches, and meetings for common acknowledgement of the sins of division and for intercession for the growth of Unity."

These quotations may suffice to show the general mind of the Anglican Communion, and the lines which we ourselves here think it right to follow. In various districts we have been



CHRISTIAN SUMMER SCHOOL FOR PRIMARY SCHOOL TEACHERS, NANCHANG, KIANGSI.

WILSON
BELL
VIRGIL

glad to take part in coöperative efforts, and we hope that we may be enabled to do so increasingly; for in common with so many of our fellow Christians in China, we recognise that the present time of national reconstruction is one which calls for all possible united effort on the part of Christ's followers.

We send forth this letter with feelings of sincere brotherly respect for our fellow Christians in China, thankfully recognising the manifold tokens of God's Blessing upon their ministries and their efforts for the spread of Christ's Kingdom. Our hearty desire for them is expressed in the closing words of the great Epistle of Christian Unity.—

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be unto all them that love our Lord Jesus Christ in uncorruptness."

H. MCC. E. PRICE, Bishop
F. R. GRAVES, "
W. W. CASSELS, "
H. J. MOLONY, "
W. S. MOULE, Archdeacon
T. S. SING, "
F. L. NORRIS
L. B. RIDGELY
G. A. BUNBURY

*Committee on Unity of the
Chung Hua Sheng Kung Hui.*

NOTE.—Any communications on this subject will be welcomed by all members of the Committee, or may be addressed to the Secretary of the Committee, Rev. F. L. Norris, Church of England Mission, Peking.

KIANGSI SUMMER SCHOOL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Under separate cover I am mailing you a picture of the first Christian Summer School for Primary-school Teach-

ers held in Kiangsi Province. The school was held here for one month beginning July 26th, 1911. Thirty primary-school teachers were in attendance and instruction was given in Geography, Arithmetic, Bible, the Catechism, Normal Methods, and Gymnastics.

The school is to hold sessions annually and is known as the Goucher Summer School, being supported by Dr. John F. Goucher of Baltimore. It is held for the benefit of the teachers in our schools in the territory centering about this city.

Yours truly,

WM. R. JOHNSON.

NANCHANG.

AN EXPLANATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—In the notice in the CHINESE RECORDER for June of the visit of Dr. John R. Mott my name has been included by mistake in the Committee of Arrangements.

It appears to me that the "investigation" of missions and missionaries has been pushed to the point where it is both burdensome and humiliating. Some years ago I witnessed a number of missionaries seated before an investigator and being handled by him, and I felt the utmost sympathy for them under the process. That is one of the reasons why, with every respect for Dr. Mott's earnestness and ability, I declined to be associated with the present investigation.

Yours truly,

F. R. GRAVES.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Economic Principles of Confucius and His School by Chen Huan-chang, Ph. D., Columbia University. Vols. XLIV. and XLV.

Dr. Chen's views on Confucius. "Confucius was a great philosopher, a great educator, a great statesman and a great musician; but, above all, he was the founder of a great religion. Confucianism is the new religion of China, but what was her old religion? Her old religion was polytheism. According to the *Official System of Chou*, there were four classes of spirits, but, above all, there was a Supreme God. Under this old religion the whole Empire was ruled by superstition. Confucius was a great religious reformer who swept away the old and established the new. He did not like to talk about extraordinary things and spiritual beings. Confucius frees all mankind from supernatural power and lays stress on the cultivation of one's own personality. In Confucianism there is no prayer. The Chinese religion has been directed toward man more than toward God. Indeed, the religion of Confucius is based on sociology rather than on theology.

The Confucian religion gives full freedom of thought to everybody and promotes everybody to the highest position, equal to God. Man is not only the son of God but also his assistant and co-ordinate. Moreover, the ancestor who is made the correlate of God must be the most famous

one of the dynasty—placed as a companion to God."

Dr. Chen is essentially a pagan. In spite of his five years in America and his degree from Columbia University he has not a glimmering of what religion, in the Christian sense, is. When he writes of a man as "correlate" "companion" or "equal" of God he is writing what, to us, is blasphemy, and shows that he has no conception of the infinite abyss that separates the "incorruptible God" from "corruptible man." Herein is the blight of heathenism. It creates God in its own image and the conception of Deity being evolved from the mind of man is always a human, frequently a degraded, but never a divine, ideal.

There are three fundamental ideas in religion (1) God, a Person, a Spirit, with whom the spirit of man can commune. (2) Prayer, communion with this divine Spirit. (3) Immortality a future existence in the presence of this divine Spirit. Confucianism, on Dr. Chen's own showing, contains not one of those fundamental ideas, and so cannot properly be called a religion at all.

"In the *Analects*, Confucius, by tacit implication, compares himself with God, and in the *Doctrine of the Mean* Confucius is called the equal of God."

This passage provides an example of the chief defect in Dr. Chen's book. It is that he handles his authorities dishon-

estly. Confucius was too wise and too great to have said "tacitly" or otherwise, anything so foolish as the statement attributed to him. The passage referred to is the well-known one where Confucius said he could wish that he did not need to speak at all. Like every teacher he was tired of expounding great truths to dull scholars. "But," said his disciples, "how shall we learn if the Master does not speak?" And Confucius replied: "When does heaven speak? (天何言哉) The four seasons revolve, all things are produced; when does heaven speak?" The course of nature provided Confucius with an apt and telling illustration, but to say that in his use of the illustration Confucius "compares himself with God" is to talk nonsense. The quotation from the *Doctrine of the Mean* even less bears out Dr. Chen's point. The whole passage says: "Only he who is most sincere can fulfil his nature. He who can fulfil his nature can fulfil the nature of others. He who can fulfil the nature of others can fulfil the nature of things. Then he can assist heaven and earth in the work of transforming and nourishing. He who can assist heaven and earth in the work of transforming and nourishing can be called equal with heaven and earth. (則可以與天地參。)" It would be difficult to give a satisfactory explanation of this passage, but one thing is as clear as daylight—it has no reference to Confucius. This, as I have said, is the chief objection I find to Dr. Chen's book. You cannot trust him. He gives you a quotation enclosed in marks and a foot note referring to his authority and when you turn up the Chinese text you find his translation unreli-

able. He has twisted it to bear out his own position. This is indefensible: especially so in a book of which not one reader in a thousand can, by any possibility, verify his references.

Confucian doctrine of the rights of woman according to Dr. Chen. "According to the teaching of Confucius the position of woman is equal to that of man. From the Emperor to the common people the wife of each is his equal. Therefore the word wife means equal. For the equality of man and woman Confucius prescribes the rite of 'personal receiving' as a necessary ceremony for marriage; that is, the bridegroom must go to the bride's home to receive her personally. This rite is necessary for all classes, not excepting even the Emperor. Another example illustrating the equality of man and woman is that the married woman preserves her own name after marriage. Europeans and Americans are proud of the high position of their women, but the married woman must give up her own name and adopt the name of her husband, being known as Mrs. So-and-so, whereas, among the Chinese, the married woman has her individual name. According to the *tsing tien* system, during the winter, from the tenth month to the first, men and women should work together at weaving in the same street from evening to midnight. This is an extremely unusual example of the commingling of the sexes and the promotion of social intercourse. Moreover, during these four months, whenever men and women have any dissatisfaction, the two sexes may sing together to express their discontent. This affords great freedom of social contact

of the two sexes. We may learn that the absolute independence of woman is the final stage of the doctrine of Confucius. In the Great Similarity (the Confucian ideal State) each man has his rights and each woman has her individuality safeguarded. What Confucius means by 'each woman has her individuality safeguarded' is that she is not the wife of any man. She has her individual personality and in all things depends upon herself. She does not lose any individuality on account of sexual relations to man. When she loves a man it is simply like the act of shaking hands or dancing with a man and she does not become the property of man. Kang Yu-wei in the fifth book of his *Book on the Great Similarity** has given a very good explanation of this principle. His theory is something like this. The institution of marriage is changed to a legal agreement of love and the names of husband and wife are abolished. Such an agreement must be limited to a certain length of time. When it expires the contracting parties may either dissolve immediately, or renew it successively until the end of their lives, or dissolve first and renew it again in later times. In fact there is perfect freedom for them to do what they want in accordance with their true love. The time limit of an agreement is not longer than one year, nor shorter than one month."

This is all so quaint and interesting that it is a pity to criticise it. However, it is necessary to state that the facts are not as given.

(1) It was probably once the custom for the bridegroom to

go to the house of the bride and claim his property. Now, as every one knows, the poor bride is bundled into a chair and sent off to the home of the man she never saw. Neither father nor mother, brother nor sister, accompanies her. When she reaches the bridegroom's home the bridegroom meets the procession at the door, takes the key—the symbol of possession—from the middleman, unlocks the door of the bridal chair, and conducts his bride into the house, where amongst the assembled guests she will see not one familiar face.

(2) The woman in China takes the name of her husband just as she does in Europe or America. The men and women weaving together "from evening to midnight" is certainly an unusual example of "the comingling of the sexes." And their "singing together to express their discontent" must surely have been entertaining.

(3) But what Dr. Chen calls the last stage of the "Great Similarity" is not Confucianism at all but Western Rationalism. If this is where the 男女平等 of present-day China is going to lead her daughters, they will have cause to rue the blessings of civilization.

Taxation of land values in ancient China.

"In ancient China the land was divided up into the form of *tsing*. *Tsing* means "well," which, written in Chinese, is 井. Since the shape of the field was like the word 井 it was called *tsing tien*. *Tien* (田) means field. One *tsing* contained nine squares of land: each square was of one hundred acres and was called one *fu*; the total amount of a *tsing* was nine hundred acres. This system

* Not yet published. Dr. Chen quotes from the MS.

began with the reign of Hwang-ti (B. C. 2698): it was universally established by Yu (2276 B. C.) and it was completed in detail by the Duke of Chow (1122 B. C.). (Pp. 353.)

The *tsing tien* system is the most important element in Chinese thought and history. According to a few modern scholars the system was never in actual operation, but was only a theory of Confucius. It is true that in ancient times the *tsing tien* system could not have been as perfect as the Confucians taught, but it is also true that it had been partly realised before the time of Confucius. (Pp. 497.) During the end of the Chou dynasty the State of Ch'in destroyed the *tsing tien* system. (350 B. C.) In many of its essential ideas the *tsing tien* system is similar to modern socialism. The two have the same object of equalizing the wealth of the whole society. Under the *tsing tien* system the people did not own their houses, and their whole economic life was controlled by the State. However, the Chinese people have always been a moderate people and never go to extremes. They never thought that the land should be taken away by confiscation as in the theory of Henry George. Therefore, the land of China will probably remain in the hands of private owners for ever, unless there shall be a new form of socialism. (P. 533.)"

This ancient system of land nationalization is the centre round which Dr. Chen's thoughts circle. Its extreme nebulosity may be seen from the fact that it is doubtful whether the system ever existed, and it is certain it perished—if it ever

had an existence—more than 200 years B.C. Even Chinese reverence for antiquity can scarcely resuscitate a system which is as dead as this, but it is evident that some of us may live to see drastic changes in the attitude of the Chinese, as a nation, to property in general, and to land ownership in particular.

Dr. Chen's views on Christianity.

"Throughout the whole of Chinese history no blood has ever been shed on account of religious controversy. In a word, China enjoys complete religious freedom. Even Christianity did not bring any trouble to China till after the opium war. Therefore the Chinese look on religious disputes as political uprisings."

This is an astounding statement and can only be meant to impose on those who know nothing of China. It is evident that Dr. Chen does not know what religious freedom means. The Emperor of China has, from time to time, graciously permitted Jews, Mohammedans, and Christians to live in his country, but this is not, and never can be, religious freedom, though Dr. Chen thinks it is. The Chinese Church was preparing a monster petition praying for religious liberty when the Manchu dynasty fell. Surely those who were getting up this appeal to the throne know whether they had religious liberty or not. As to the second statement that no blood has ever been shed on account of religious controversy in China it is simply a travesty of the truth. When the Emperor Kanghsi prepared the Sacred Edict, intended to be read in every Con-

fucian temple in the land, he had one section warning the people against heretical doctrines, and in that he makes special mention of Roman Catholic Christianity. It is the "doctrine" the Emperor condemns, not the political activity of the priests, as Dr. Chen pretends. When the Tientsin massacre took place in May 1879, and ten Sisters of Mercy were brutally murdered, there was not even a pretence of political crime. It has been so ever since. As Prof. Douglas says in *Europe and the Far East* p. 291: "Both missionaries and their converts are credited with grossest acts of immorality; and the mutilations which are said to be habitually practised on men, women, and children reduce us to the lowest plane of bestiality." These slanders were the cause of every massacre that has taken place in China, and their authors have ever been the literati and the Mandarins of the old type. Men who, in spite of scholarly attainments and a certain charm of manner, have never hesitated at any mendacity to secure their own ends.

"In the third place there are exceedingly few Chinese who honestly become Christians. Most of them are converted for the sake of two things—protection and advantage. If weak people simply seek for protection they may still be good citizens. But in many cases as soon as they are protected by the Church they do something out of revenge or even commit great wrongs. Therefore, whenever a native becomes a Christian, China loses a citizen and the people have more trouble brought in by the Christian."

There is nothing that need be said in reply to this except that

before the ink with which it was written was dry a Christian was the first President of the Chinese Republic. At this moment many of the highest and best officials under the new regime are Christians. The Church in China is too great to be hurt by the libels of a man like Dr. Chen. Recent events may convince even the faculty of Columbia University that they have done the institution over whose destinies they preside no service by publishing under its aegis a book the inaccuracies of which are only equalled by its effrontery.

J. D.

Journal of the China Branch of the Royal Asiatic Society. Vol. XXXIII. Mencius and some other Reformers of China. By Dr. W. E. Macklin.

A paper on Dr. Macklin's favourite theme, the nationalization of land values.

The Student Volunteer Movement after twenty-five years. 1886-1911.

This is the inspiring history of the Student Volunteer Movement sketched in two addresses by Dr. J. R. Mott, one by Dr. Arthur J. Brown and one by Dr. J. Ross Stevenson. These form a worthy record of the movement that has done more for the uplifting of the Church and the evangelization of heathendom than anything that has happened since the Reformation.

Macmillan and Co's List.

Examples and Exercises in English for Foreign Students. By W. C. Thorley. 9d.

Stories from History and Literature By Gertrude Caton, S. Th. Series. I. Chaldea to Greece. II. Rome to the Middle Ages. Illustrated. 6d.

Morgan and Scott. The revival series of penny books. William Burns. Henry Moorhouse. Ira D. Sankey. Brownlow North.

This very cheap series tells in an inspiring manner the lives of men who were on fire for God. It is to be hoped that the booklets will circulate by the million. They cannot fail to be blessed

International Review of Missions.
Vol. I. No. 2.

The second number of the new missionary quarterly contains several notices of work in China. There is a paper by Dr. T. Cochrane, President of the Union Medical College in Peking, in which he urges the need of union in order to economise the available missionary force for the Christianization of

China. Amongst the book reviews are notices of the biographies of four Chinese missionaries, all of them medical men. They are Dr. J. Hudson Taylor, Dr. Arthur Jackson of Manchuria, "Dr. Apricot of Heaven-below," otherwise Dr. Main of Hangchow, and Dr. W. E. Macklin who conducts his medical work "under the shadow of the Drum Tower" in Nanking.

仁濟醫院 Annual Report of the London Mission Men's Hospital, Hankow, for the year 1911. In charge of T. Gillison, M.B., C.M.; P. L. McCall, B.A., M.B., Ch.B.; Hu Gia-sin, House Surgeon.

A stirring story of good work well done amidst the shot and shell of the revolution and the burning of Hankow.

J. D.

Missionary News

Bishop Moule of Mid-China.

A TINY TRIBUTE OF LOVE FROM
ONE OF HIS FORMER CLERGY.

Bishop Moule was one of the few men who gripped me almost at the first and who held me in his grip ever afterwards; a man I revered, a man I honoured and greatly loved.

To have been able to do anything for him would have been counted a privilege, a joy.

What was it that drew me to him and held me fast?

Was it his ability, his ripe experience, his way of looking at things, his methods of work?

No, for whilst I admired his ability and valued his experience, my way of looking at things was usually different to his, and the orthodox methods

of work have always appeared to me to be rather a mistake.

Was it his reverence for the old traditions, his conservatism, his staunch Church principles, his devoted attachment to the Mother Church of England?

No, for my sympathies were rather on the liberal side, and I never could understand a Christian's enthusiasm for any particular Church, other than the Church of Christ.

Was it his scholarship, his culture, his complete mastery of the Chinese language, his Biblical and theological learning, the interest of listening to his conversation?

All this was very fascinating, but it did not explain the spell exercised over me.

Was it his devotion to duty? For I knew it was that alone

which brought him to China and kept him here all those years. For some the missionary life has a strange fascination, but never for him. It was a trial to him to come to China. And though he loved the Chinese and devoted himself to them, it was a life-long trial to him to stay in China. He always felt he was an exile in a strange country. The only earthly place he could ever think of as "Home" was in Dorsetshire. But he never wavered. He scorned the thought of giving up. He "steadfastly set himself." It was his determination to work in China to the end, and, if God permitted, to lay his bones in Chinese soil. Was it then his courage, his devotion which influenced me? Yes, in a measure. But the secret did not lie here.

Was it his simplicity of life, his hardiness, his disregard of personal comfort, his great missionary activity, his obstinate perseverance in well-doing? Yes, but this did not account for all. Was it his hospitality and kindness? For when we first reached these shores Bishop and Mrs. Moule received us into their house at Ma-sao-yang, Hangchow. They kept us with them, cared for my dear wife in sad invalid days and loved our little children as if they were their own. Yes, it was partly this. How could it be otherwise? But there was something more.

It was a combination of things. The Bishop's fatherliness, his goodness, his tender regard for all, irrespective of Church or nationality, his deep feeling—did he not indeed weep with those who weep?—his innate graciousness and courtesy, shown alike to the Chinese and to ourselves,—his unaffected, beautiful

humility—and there was something princely even in his humility, for he was such a born gentleman, he could not be anything else—all this was very attractive.

But the magnet which pre-eminently drew me to him was his absolute sincerity, his downright genuineness, the complete absence of what is rather popular in our day—claptrap! He was real. He was true to the core.

A personal reference seems to be almost necessary here.

At one time Bishop Moule had to take up a strong line of opposition to me. It grieved him sorely that I was bent on leaving Hangchow and going to Sichuan. But there was something far worse than that. With the greatest sorrow for the pain I knew it would cause him, I returned my licence to the Bishop.

For though ordained in the Church of England and always acting as a clergyman *at home* I was averse to introducing the Anglican system as it exists in England *into China*. Whilst a clergyman myself, I wanted to be free from my pledge to influence the Chinese converts necessarily to our Church of England system.

The position seemed to me reasonable enough, but to the Bishop it betrayed serious disloyalty to the Church of England and to the principles of the Church Missionary Society.

Certain, I think, it is that evangelical bishops are more sincerely devoted to the English Church than ritualistic bishops are. The former really love the Protestant and reformed Church of England, the latter do not. And, consequently, my action caused Bishop Moule more distress and anxiety than it would have caused a bishop whose

sympathies lie largely outside the Protestant Church of England.

But, though Bishop Moule had to oppose me and even ask for my removal from the C. M. S., it is a remarkable tribute to him that this made no difference in my feelings towards him. I recognized in his action with regard to me the very principles which drew me so greatly to him.

Whether he was right or wrong (and apparently he was right), whether he was wise or unwise, whether he worked with me or against me, it mattered not. His honesty of purpose, his conscientiousness, his faithfulness to the Master bound me to him. In him was no guile: "an excellent spirit was in him."

Though he opposed me, I knew he would never hit below the belt; he would always "play the game." Moreover, I knew I had in him at heart a friend. Upon his love to me I could always count.

Last year, returning to China after a long absence, I went at once to see Bishop Moule in Haugchow in the old simple place (not palace—he never had one!) where he and Mrs. Moule welcomed us long ago. It was lovely!

True, a great shadow lay upon the home. The devoted elder daughter, Mary—true as steel like her father—and the noble, the greatly beloved Mother in Israel whose children (the many missionaries and Chinese Christians she mothered) shall arise and call her blessed—were no longer there. How one's heart went out to the aged Bishop so sorely bereaved! Yet he was happy with his devoted children and delightful little grandchildren around him. I felt the

genuine pleasure he showed at having me back again under the old roof to be very touching. He had even walked to the railway station—a long distance—and was on the platform himself to greet me. And such a warm welcome it was that he gave me—so cordial, so simple, so very, very kind. It was as if there had never been anything between us. Nor, indeed, had there been; for the dear Bishop, quite unworthy as we were, took us right into his heart in 1883, and, in spite of storms which raged outside, he has kept us there ever since.

Is it any wonder that in letters which crossed, my wife and I should have written the one to the other, "Earth seems poorer to me now Bishop Moule has gone"?

I feel what I have written is almost an impertinence, obtruding, unfortunately, the writer himself. Yet, in spite of its imperfections, with joy I offer this little tribute, such as it is, out of a warm and grateful heart in loving memory of one whose life has helped me, whose love has heartened me, whose noble example I fain would follow. What an evidence of the power of God, of the truth of our Christianity is there in such a life!

To God Himself, Who worked in His servant, of His own good pleasure, to will and to do, be all the glory.

Dear Bishop Moule has left me his benediction in a verse he gave me soon after I came to China, and which has meant so much to me. "*The Father Himself loveth you.*"

J. HEYWOOD HORSBURGH.

Tsehchowfu, Shansi, China,
April, 1912.

C. I. M. News.

Mr. H. A. Weller writing from Tsinchow, Kan., on May 30th, says:—

We have now been in the new compound about a month. Although only three of the boys are Church members, there are several others who, I really believe, have a desire to follow the Lord, so for them I commenced this morning a special meeting at six a.m., an hour before school commences, which we have called a "meeting for the earnest ones," the idea being that we only want those boys to come who are really *keen* in serving the Lord, or who really desire to be one of his followers. The little meeting only lasted about half an hour. After a short talk we had a time of prayer, and it was fine to hear the boys praying one after the other, asking for help to follow the Lord fully, interceding for the unsaved teacher, for an unsaved father, for the unsaved boy sharing the same desk, and in one case for the unsaved family. This last boy's grandfather, who has now passed away, was a Christian; but he is now the only one of his family who comes to the Fuh-in-t'ang. In all, seven boys took part in prayer, and some fifteen boys came to the meeting. Personally, I very much enjoyed this little gathering, as it was like a bit of 'old times;' for most of my time in the homeland was spent in work amongst school boys.

In a letter dated Kianfu, May 25th, Rev. E. A. Brownlee says:—

I returned on May 22nd from a most interesting, and, in many ways, encouraging, itinerating trip. I told you in a previous let-

ter about a trip I took to Ting-kiang and Tong-ing about three months ago. At that time there were several hundred who came to hear the Gospel and many who bought books. On May 13th, I started out in company with a Chinese helper and two Sui-nan Church members, beginning with the same two places, Ting-kiang and Tong-ing. Thence we went to Kuan-san, Lo-t'ien, P'a-sah, Shui-nan, and Fu-t'ien, returning by way of Hsin-an, Hsin-hsi, and Pi-t'eo. With one exception, these places are all large markets with from fifty to one hundred-odd shops. In the first five places mentioned above, three months ago there was not a single enquirer. In these three months hundreds have come to hear the Gospel, several score reckon themselves as enquirers, 50,000 cash worth of Bibles, New Testaments, hymn-books, Gospels, and smaller books have been sold, while thousands of tracts have been given away. The people want us to send men to conduct services two Sundays a month, but the points on the field are many, and the men are few. We thank God for this movement. It is in some ways a popular one and needs to be closely watched, but with His blessing the preaching of His Word and the sale of these books cannot but be productive of good. We took with us from Kian two coolie loads of books, 150 kin in all. With the exception of a few left at various points to be disposed of later, we sold out all, over 31,000 cash worth, including fifteen Bibles, forty New Testaments, thirty hymn-books, 150 Gospels, fifty catechisms, besides several hundred small books. The book sales in the whole of the Kian district have, of late, been un-

precedented. During March, April, and May they have aggregated over 70,000 cash. At two points, Lo-t'ien and Iong-ho, the Christians or enquirers have themselves rented

buildings in which to hold meetings. The out-station work is developing rapidly. One experienced foreigner could well put in his whole time looking after the out-station work alone.

The Month

The Loan negotiations have continued to be the chief topic of interest. On the one hand, the Chinese have urged the obtaining of a large loan without any supervision of its expenditure; and on the other hand, the foreign capitalists have contended that some foreign supervision is essential to the safe-guarding of the best use of the funds they have been asked to loan.

There have also been differences within the Syndicate itself:—First as to whether Austria should be allowed to participate in the Loan; and second, as to the conditions on which Japan and Russia are willing to participate. These various differences practically brought the negotiations to a standstill. However, about the last week in May, a further advance of Tls. 3,000,000 was made. In the end it appears that the foreign capitalists failed to secure the amount of supervision they desired.

However, on June 17th, the representatives of the six Powers signed the loan agreement. As far as the international group of bankers was concerned this practically settled the matter, though the American representative still had to refer the matter to his Government. There seemed a likelihood that the amount actually loaned would be much less than the amounts previously discussed.

Quite a strong movement for a native loan developed during the month. There was, at first, some opposition by the Cabinet, but later they drew up a plan for securing such a loan from the Chinese. Hsuing Hsi-ling, the Minister of Finance,

declared that he stood or fell with the question of the Foreign Loan; he later said that he would resign. The result of this indecisive act was more or less of a financial crisis.

The relations between the Central Government and the provinces have not improved much. The Central Government has not, as yet, seemed to have the strength to enforce its decrees. There has been considerable trouble owing to differences within the Cabinet. Premier Tang continued his opposition to the Foreign Loan. He finally resigned and fled to Tientsin. Tang's successor has not yet been appointed. Mr. Tsai Yuan-pai, the Minister of Education, and Dr. Alfred Sze, Minister of Communications; also retired. Added to these troubles in Peking came the threatened secession of Canton. This was due to the opposition to the Loan; to dissatisfaction with the appointments of Cantonese, and to the financial crisis. In Tibet the Chinese garrison was still holding on. The Government in Peking has taken quite a liberal attitude toward Mongolia and Manchuria.

The general condition of the country remains quite uncertain; but in a number of far-distant places, as for example, Szechwan, business has been resumed and peaceful conditions are reported. A reign of terror is reported in Foochow; a mutiny of the soldiers in Peking, Tientsin, and Moukden. There was considerable unrest in Soochow and Shanghai. There were some signs, also, of anti-foreign feeling in Szechwan and Honan.

Missionary Journal

BIRTHS.

AT Nanchang, May 23rd, to Rev. and Mrs. J. R. TRINDLE, M. E. M., a daughter, (May Theodora).

AT Changtefu, Honan, May 26th, to Rev. and Mrs. J. H. BRUCE, C. P. M., a daughter (Agnes Margaret).

AT Lohokow, Hupeh, May 28th, to Mr. and Mrs. O. M. SAMA, N. L. M., a son (Arne).

AT Seoul, Korea, June 1st, to Mr. and Mrs. J. S. BURGESS, Y. M. C. A., Peking, a son (John Stewart, Jr.).

MARRIAGES.

AT Changsha, May 28th, Mr. E. J. BANNAN to Miss A. CAMPBELL, both C. I. M.

AT Nanking, June 8th, Miss LUELLA M. HUELSTER, M. E. M., and Mr. CRAWFORD M. BISHOP, of Peking.

AT Hamilton, Montana, May 25th, Miss GRACE A. CROOKS, M. E. M., and Mr. JOHN A. WETZSTEON, Jr.

AT Shanghai, June 25th, Miss EDITH M. SIMPSON, C. I. M., to Mr. GODFREY HIRST, of the American Bible Society.

AT Ningpo, June 26th, Rev. F. J. WATT to Miss J. M. LEEDE, both C. M. S.

DEATHS.

AT Nanking, April 21st, Dr. LUCY A. GAYNOR, Friends' M., of typhus fever.

AT Titao, Kansu, May 18th, Rev. DAVID P. EKVALL, C. and M. A., of typhus fever.

AT Swatow, June 15th, ELIZABETH TAYLOR, beloved wife of A. WIGHT, M. B., F. P. M.

ARRIVALS.

June 2nd, Dr. and Mrs. A. HOGG and two children, C. I. M., returned from England.

June 7th, Dr. and Mrs. J. W. HEWITT and two children, C. I. M., returned from England.

June 15th, Rev. H. WUPPERFELD, Miss M. GUERX and Mrs. L. JUST, all C. I. M., returned from Europe.

June 15th, Mr. and Mrs. OSCAR CARLEN, C. I. M., returned from Sweden.

June 18th, Rev. A. BERG, C. I. M., returned from Sweden.

June 19th, Mrs. A. N. CAMERON, returned from U. S. A.

DEPARTURES.

May 18th, Miss GRACE C. ALGAR, and Messrs. W. G. DAVIS and PHILIP HINKEY, all C. and M. A., and all for U. S. A.

June 3rd, Misses L. A. BATTY, F. A. R. BAKER and L. CLARKE, all C. I. M., for England, via Siberia.

June 4th, Rev. and Mrs. C. H. YERKES and child, A. P. M., for U. S. A.

June 8th, Rev. and Mrs. F. H. CHALFANT, A. P. M., Rev. and Mrs. B. L. ANCELL, A. C. M., Rev. H. S. VOSKUIL, Am. Ref. M., all for U. S. A.; Rev. and Mrs. J. H. BRUCE, Eng. Bapt. M., for London.

June 14th, Mr. and Mrs. F. A. GUSTAFSON and child, C. I. M., for North America; Mr. and Mrs. MARTIN EKVALL and four children, Misses L. A. DRANE and A. E. GALBRAITH, Mr. and Mrs. C. F. SNYDER and child; and Mr. V. G. PLYMIRE, all C. and M. A., for U. S. A.

June 21st, Miss L. ETHEL WALLACE, M. E. M., from Foochow, for Canada.

June 24th, Dr. and Mrs. J. A. ANDERSON and four children, C. I. M., for England, via Siberia.

